Christian Life

MARCH • 1952

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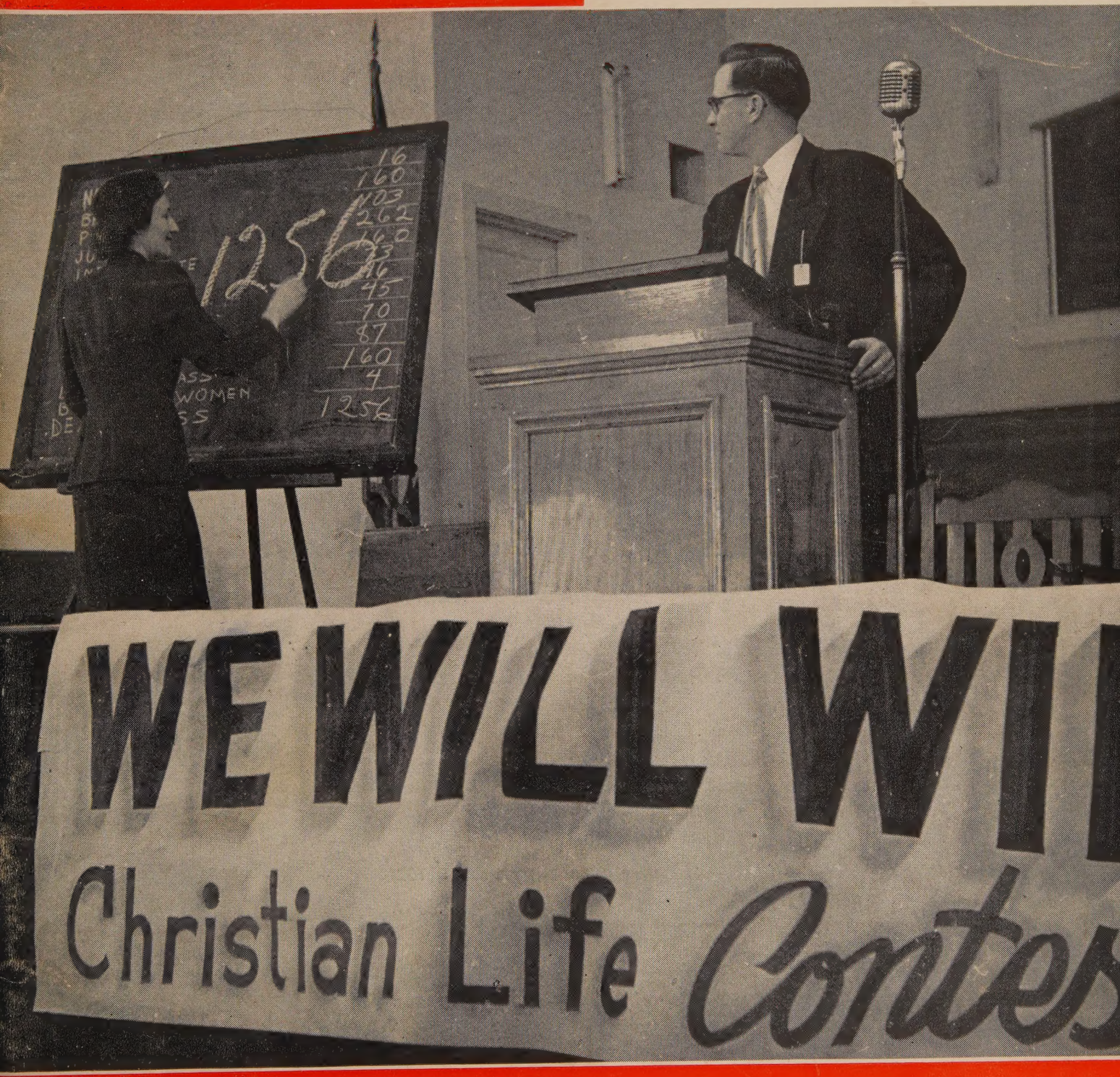
THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢



In the **NEWS**

★ U.S. Protests Bogota Stoning

★ UNESCO History Slights God

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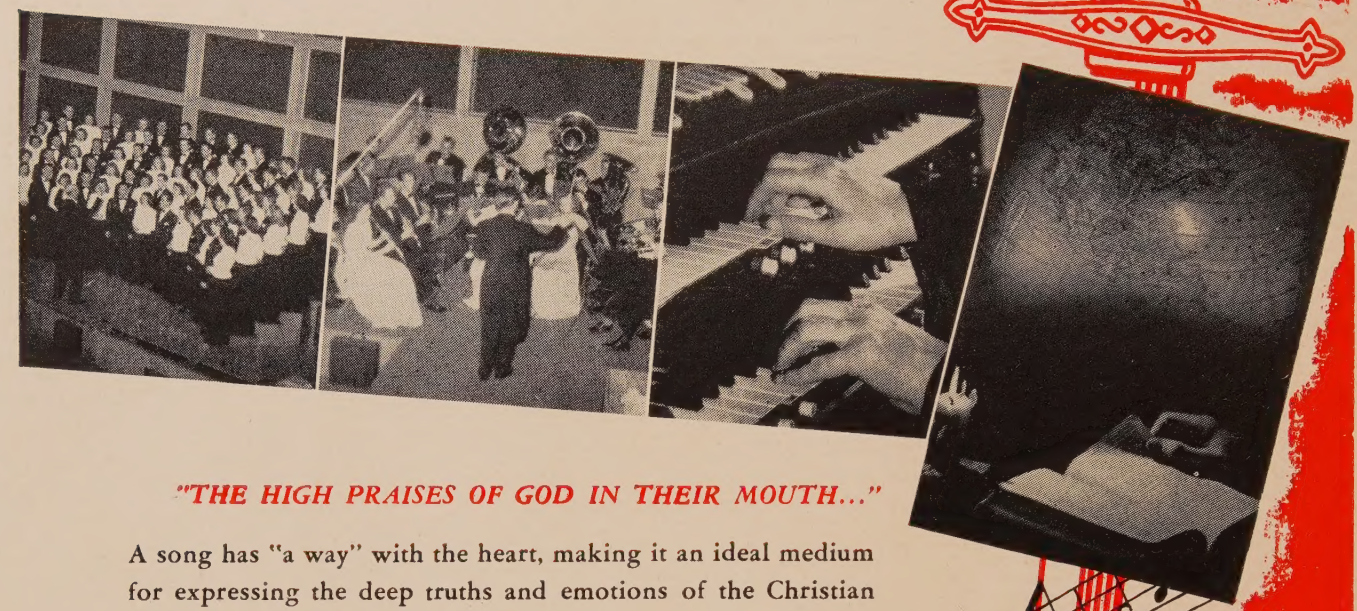

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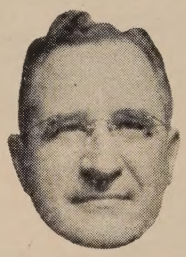

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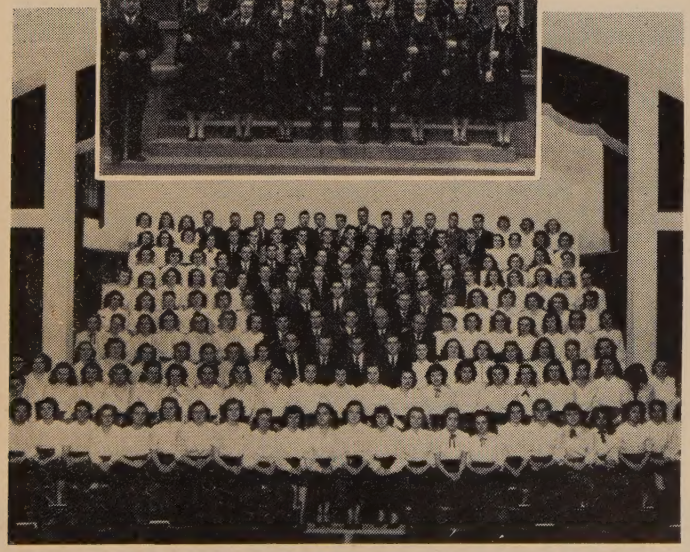

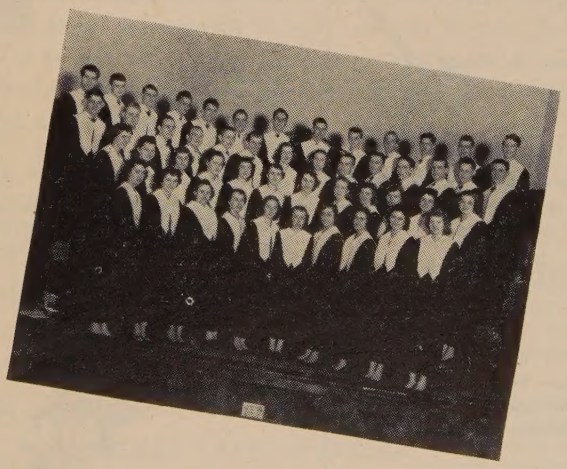

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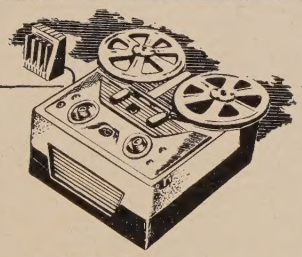

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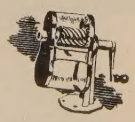

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Christian Life

THE MAGAZINE FOR TODAY'S CHRISTIAN

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MARCH • 1952 *Volume* 13 *Number* 11

In This Issue

THIS MONTH

Normally quiet, efficient Miss Beatrice Maxfield, head of the Reader's Service activities of CHRISTIAN LIFE Magazine, is a well-composed young woman seldom at loss to handle even the difficult problems which her job often poses.

MISS MAXFIELD

For the past four years, however, the two-week period preceding the close of CHRISTIAN LIFE's Annual Sunday School Attendance Contest has occasionally found Miss Maxfield a thoroughly frustrated young lady. Those working nearby claim they often hear her muttering under her breath, "Where—oh, where—will I put them all?"

Fortunately, however, Miss Maxfield is not the only one affected by the stack of packages, envelopes and cartons which avalanche into CHRISTIAN LIFE offices at this strategic period! Otherwise amiable mailmen have been heard to groan, "How much longer will it last?"

One look at the tremendous job of unpacking, classifying and tabulating the more than 600 entries in this year's contest, however, would convince anyone that the sunny disposition of Bea and the otherwise amiable mailmen might well have reason to grumble.

For up to this point, the job is only half done. After this, she must work with the judges in digging up answers to their many questions—questions necessary in order that each entry be given the prayerful, careful consideration it deserves.

Incidental to all of this, to Bea Maxfield goes credit for passing on to the entire CHRISTIAN LIFE staff the genuine enthusiasm and deep spiritual blessing which the annual CHRISTIAN LIFE contest brings to the hundreds of Sunday schools and thousands of Sunday school pastors, superintendents, teachers and pupils.

All in all, it's a big job, but she loves it.

NEXT MONTH

Daily Vacation Bible School feature articles will help you to do a better job this summer in training boys and girls in the Word. Look for various aids from DVBS experts, along with numbers of other Sunday school features and a special Easter program in complete detail.

Also in the big April issue, part two of the dramatic short story, "With Wings As Eagles," by James L. Johnson. Major Harry Steele undergoes the acid test as he stands firm in his new-found faith before his happy-go-lucky crew of Blue Wing, 101st Fighter Command.

Don't miss Russell Hitt's exciting addition to the "Christianity: USA" series: a dramatic word-picture, complete with photos, of the "nerve center" of Christian activity: Chicago. Meet the scores of individuals and organizations who are centered in the Windy City, colossus of the Midwest.

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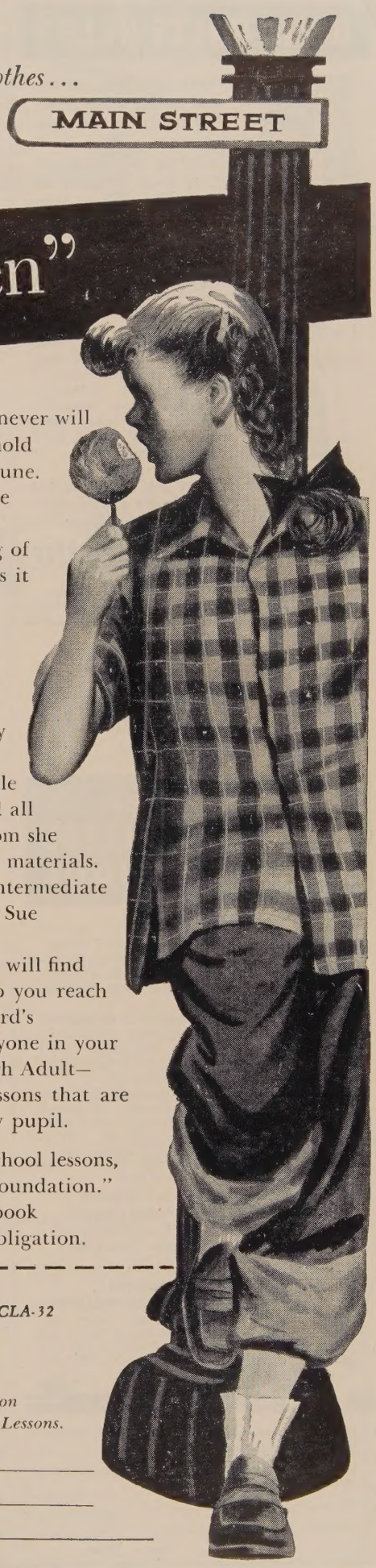
"Brother, what a life," sighed Sue.

"Your own swimming pool... gobs of glamourous clothes...

playing opposite Roddy! Believe me,

I'd give anything if I could be...



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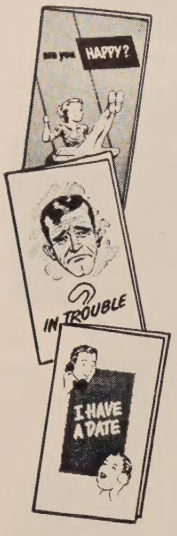

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READERS WRITE

Glaring Omission

Regarding your article "What's Coming in '52?" (CHRISTIAN LIFE, January 1952), I agree with all that was said, but the glaring omission was astounding. Nobody mentioned the importance of evangelism in the home! It is grand to hear Christian voices urging us to teach in the Sunday school, encourage mass evangelism, etc., but if we would listen to God's voice on the subject it is likely He would tell us to have more children and make a greater effort to bring them up under His guidance. . . . The lack of fervent, born-again saints in our church life today may be lack of Sunday schools or mass evangelism, but, looking at the average-sized Christian family, lack of born-again young people may very well be due to the fact that they were not born in the first place!

Natal, B. C. L. A. BOND

Position Elevated

I have read with great interest your article on how I met your War Correspondent, Bob Pierce, on the other side of the Atlantic (see CHRISTIAN LIFE, December 1951, "This Month"). It would appear, though, that there is a misunderstanding about my activities before I left Nigeria for Moody. While I very much appreciate your efforts to elevate my position, please note that I was not attached to the Greek Ambassador in Nigeria, as you have mentioned, but was in the import business.

Chicago, Ill. THEODORE ANTHONY KOYZIS
Moody Bible Institute

■ *Thank you, Reader Koyzis, for calling this error to our attention.*—EDS.

False Implications?

Your article "Evangelicals Study Race Issue" (CHRISTIAN LIFE, December 1951) seems to imply that only liberals are opposed to race segregation and that all evangelicals are for racial segregation. I feel that not all orthodox Christians advocate racial segregation. . . . I know of at least one orthodox church with a negro elder.

Grand Rapids, Mich. GUSTAVO ESPINO

Of Like Convictions

I have just read the excellent article by Lehman Strauss in the January issue. The article expresses my own convictions to the letter, and I want to congratulate you on it.

Dallas, Tex. S. WILLIAM WAREHAM

Books and Records

. . . I enjoy CHRISTIAN LIFE. I have been receiving it since its first issue in 1946. Especially interesting to me are the Book Reviews and the Record Reviews. The section on news is very informative.

Willow Grove, Pa. MRS. JOSEPH REDMAN

Renewal Echoes

As we renew our subscription for another year, we wish to express our appreciation of CHRISTIAN LIFE. We thank the Lord for providing reading material which strengthens us in our needs and accomplishments for His work here on earth.

MR. AND MRS. GUY PETERSON
Seattle, Wash.

* * *

Enclosed you will find subscription renewal for missionaries in North Africa. When they received their first issue, they expressed the joy that it brought them, telling us it gave them contact with the outside world from which they feel so shut away.

Spokane, Wash. MRS. HAROLD A. LANEY

* * *

Am so pleased with CHRISTIAN LIFE. It has met a real need—especially with younger Christians. It is attractive, and they will read those choice spiritual "boxed bits" when they won't read a lengthy article.

Pasadena, Calif. AMY CLENDENEN

* * *

I just couldn't be so cold and formal as to fill in my renewal blank without sending along a little note of appreciation . . . for the blessing that CHRISTIAN LIFE has been to me this past year and for the inspiration it has provided month by month. Believe me, I just can't understand people not liking your magazine!

NORMAN WOOLLERTON
Sherbrooke, Quebec

Keep It Up

Just want you to know how fine we think it is for you to put in items like "A Friend for You." We hope you keep it up. They're short enough so anyone just glancing through might stop and read them and they're always to the point and get the purpose across so well.

Igloo, S. D. MRS. HAROLD WORTHLEY

Started Them Thinking

I was interested in reading the replies to your editorial of the November 1951 issue ("Are Pastors Illiterate?"). I cannot recall the man who made this statement, but it

Christian Life Evangelists

EDSTROM ROE

■ Rich blessings are in store for you through the ministry of the CHRISTIAN LIFE Evangelistic Team, W. Douglas Roe and George Edstrom. During March they will be at:

Central Baptist Church, London, Ontario, March 2-9; Strathmoor-Judson Baptist Church, Detroit, Michigan, March 16-23; Grace Conservative Baptist Church, Nanuet, New York, March 30-April. 6.

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seems quite fitting. He was speaking to potential pastors under his guidance and said something to this effect: 'If you do not have any conversions, or do not make people angry with your preaching, something is wrong with your preaching." The editorial in question may not have had any immediate soul-saving results, but it seems to have made some quite angry. Perhaps the ultimate result will be to get them "mad enough to get moving." . . . Whether we agree with the editorial or not, at least it seemingly has some individuals thinking.
Firth, Neb. REV. PHILIP H. CHASE
Bible Presbyterian Church

Scathing Rebuke

It is a rule of my life to look for the good in everything and do all the good I can to everyone, but I must say that I have been shocked by the scathing rebuke you have received in "Readers Write" regarding some of your articles. In the simple love of Christ, I cannot understand it. Now we all see through a glass darkly and we all make mistakes. Love suffereth long and is kind, and if one is overtaken in a fault let us restore such an one "in the spirit of meekness" for we might also make a mistake.
Centralia, Wash. HARMON W. JONES

"Tools" Appreciated

The supplement in the February issue on "Tools for Better Teaching" is the most valuable piece of material I have ever seen. It can be a most helpful guide in teaching. Thanks much for this section especially.
Littleton, Colo. MISS MAE JORDAN

▪ *Reader Jordan and others will be glad to know that reprints of this special 48-page "Tools for Better Teaching" supplement are available at fifteen cents each. Minimum order—ten copies. Write* CHRISTIAN LIFE, *434 South Wabash, Chicago 5, Illinois.*—EDS.

Stalwart Orthodoxy

To a pastor located in the "backwoods," CHRISTIAN LIFE means more than most realize. Especially of value is the sense one gains of dependability—stalwart orthodoxy unmixed by doctrinal vagaries or hobbies. I get no end of entertainment reading the "Readers Write" column. Glad to note the new column on radio by Theodore Elsner to begin next month. We are beginning this month a series of programs. CHRISTIAN LIFE unwittingly is supplying much of the script, many of the records (via Wendell Loveless' column), and a good deal of the inspiration. It occurs to me that I can perhaps sell subscriptions through the program. CHRISTIAN LIFE is doing a service for evangelical Christianity that can hardly be overestimated. I firmly believe the dear Lord has blessed us with such publication to undergird us for the battle ahead. We pray for the editorial staff, and thank God for people of vision.
REV. LLOYD D. MATTSON
Director, Melodies of Life
Iron River, Mich.

▪ *Our thanks to Reader Mattson, whose Melodies of Life broadcast is heard every Saturday over Station WIKB,* 10:00-10:30 *P. M.* CHRISTIAN LIFE'S *new "Radio-TV" column, by Theodore Elsner, begins in this issue on page* 16.—EDS.

Present - Day Scribes

by Marian Ainlay

Pupils in Canada copy New Testament by hand.

Two proud youngsters display work.

AN EXCITED youngster recently thrust a quarterly, received the day before at Sunday school, into his school teacher's hand. It contained a picture of a hand-written Bible—the work of fifth, sixth and seventh grade pupils in Kitchener, Ontario, Canada.

The unusual format, however, is not the feature that makes this New Testament unique. It also represents the success of a Christian school teacher, Everek R. Storms. He not only made school work attractive for his pupils, but also helped them realize that the Bible is an interesting, vital book.

A total of 224 pupils worked on the project from 1945 through 1950. Sometimes boring penmanship exercises were replaced by the careful copying of a few verses. Occasionally, instead of reading the Bible during morning devotions, each child wrote a verse. The Ontario Department of Education requires that an hour per week be devoted to religious instruction. Some of these hours provided time for "Bible writing."

Participation was voluntary. Children with differing religious beliefs were permitted to leave the room during Christian education periods. Anybody, of course, was free to do other work instead of copying the Bible. But no one did.

After more than five years, the verse-by-verse task was completed. The nine and one-half-inch by twelve-inch sheets—1,368 of them—are bound in an ordinary office binder. An oil painting of the head of Christ, painted by a boy, adorns the cover.

Other artistic pupils used their originality or gleaned ideas from Sunday school papers and calendars for pictures to precede each New Testament book. Headings and index are neatly printed.

The local press carried pictures and a long story. More than a dozen papers throughout Ontario and several other provinces picked up the news. The hand-written Bible gets around, too. In a near-by city, a department store displayed the Bible and a poster in the window allotted to the British and Foreign Bible Society during a fund-raising campaign. Last summer, in a city four hundred miles north of Kitchener, teachers attending summer school were learning ways to make Christian education classes interesting and profitable. Their instructor showed them Storms' Bible.

Modern scribes appreciate how our Bible came to us. One Sunday school teacher, discussing how Bibles used to be written on parchment, was informed, "Those people worked hard—just like we do on our Bible at school!"

To Storms, all the childish scrawls—good, bad and indifferent—appear beautiful. As he leafs through the chapters, each signed by the copyist, he recalls many incidents when children applied Bible truth to their own lives.

The third chapter of James reminds him of a young fellow whom he had to reprimand frequently for talking out of turn. The boy had many questions and comments about "the unruly little member" each time the teacher passed his desk. Finally, the boy came out with, "God helps people with bad tongues, doesn't He?"

Storms admits that he answers some embarrassing questions and sticklers, too. Frequently, children delve into the mystery of the Trinity. When he answers, "Yes, Jesus is God," this rejoinder often comes, "Well then, when Jesus prayed to God was He praying to Himself?"

Storms explains that Divine truth is too deep for even grown-ups to comprehend fully. He goes on, "I don't understand electricity either. But do I use coal oil lamps at my house just because I understand exactly how they work?"

With the completion of the hand-written New Testament, people ask about copying the Old Testament. This isn't feasible, however, because too many parts would necessarily be omitted. Difficult passages, such as the genealogies, aid advanced students, but not children.

Storms, however, has found other means to sustain Bible enthusiasm. A Gideon, active in the distribution of New Testaments in schools, he goes further. He allows children to count the reading of an action-packed Gospel or the Acts as supplementary English reading.

Some youngsters even take readily to their teacher's suggestion to memorize Scripture for memory work.

As long as Everek Storms teaches children, he will help them to write the Word of the Lord, not only in notebooks and memories, but also in their hearts.

The three massive bases are ready . . . each one fortified with 40 tons of steel and concrete.

Special heavy duty equipment is moving the triple bank of giant generators into position on the bases.

Nearby, ten smaller bases for curtain beam antennae have been constructed.

All of these things have happened within the last few weeks in Quito, Ecuador, where Radio Station HCJB has launched a momentous advance program . . . a project that will send the missionary message of "The Voice of the Andes" to every point on the globe.

It almost staggers the imagination: From Quito the redeeming gospel of Christ will echo through all the highways and byways of the world . . . winging its way to more than *30 million short wave receivers.*

But will it be in time? Will there yet be a harvest before the onrushing night of apocalyptic gloom engulfs us?

We believe so. We believe that the God of Joshua will even now command the sun to stand still while His servants win a great victory in the battle for the souls of men.

We believe God will give us time—if we will press the battle. Even now HCJB staff members are working around the clock in order to complete this advance program that will open the way for a full-scale spiritual offensive via the air waves.

Will you join with us as we join with individuals and missionary groups all over the world to bring the gospel to every land on the face of the earth—will you help us send the story of God's love in Christ behind the Iron Curtain of Communism and behind the sin curtain in millions of human hearts.

Thank You and God Bless You

Reuben E. Larson

Send your gift today. Or if you would like additional information on this tremendous advance in missionary radio, write for FREE booklet, STORMING EAR GATE. Address:

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the voice of the Andes

Advance Project Dept.
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Wheaton, Illinois

"I have received immeasurable help from the course. The newspapers here are now accepting my articles as I submit them, word for word, which was not the case before I began to study with you. I am very thankful that I took this course."

Dr. E. T. Quanabush,
Paterson, N. J.,
Grad. BCW

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COMING CONVENTIONS

The American Council of Christian Churches: Spring Convention, April 30-May 2. Convention headquarters—Jermyn Hotel. Write: American Council of Christian Churches, 15 Park Row, New York 38, N. Y.

Christian Business and Professional Women of America and Christian Women's Club of America: Conference at Winona Lake, Ind. Headquarters—Westminster Hotel. May 28-June 1. Conference at Byndon Wood, Pa.—July 4-6. Conference at Cannon Beach, Ore.—July 18-20. "Village Missions" Conference, Cannon Beach, Ore.—July 21-26. Write: 412 Transfer Bldg., Fort Wayne 2, Ind.

Christian Reformed Church: Synod Conference, June 11. Calvin College Auditorium, Grand Rapids, Mich. Write: Rev. R. J. Danhof, 944 Neland Avenue, S.E., Grand Rapids 7, Mich.

Church of the Nazarene: Young People's Society, June 19-21, Kansas City, Mo. Write: Dr. L. J. DuBois. Women's Foreign Missionary Society, June 19-21, Kansas City, Mo. Write Miss Mary Scott. National Church Schools Convention, June 19-21, Kansas City, Mo. Write: Dr. A. F. Harper. Quadrennial General Assembly, June 22-28, Kansas City, Mo. Write: Dr. S. T. Ludwig, 2923 Troost Avenue, Kansas City, Mo.

Evangelical Free Church of America: General Conference, June 18-22. Winona Lake Christian Assembly, Winona Lake, Ind. For reservations write Winona Lake. For information write L. E. Nelson, Sec., 2950 Nicollet Avenue, Minneapolis 8, Minn.

Free Will Baptist Bible Conference: Ninth Annual Session, Free Will Baptist Bible College, Nashville, Tenn. March 23-27. Write: Rev. L. C. Johnson, 3609 Richlnd, Nashville, Tenn. Fifth Nation-Wide League Conference, July 8-10; Sunday School Conference—July 11-12; Woman's Auxiliary Conference—July 14-15; National Association of Free Will Baptists—July 16-17, Shawnee, Okla. Write: Rev. W. S. Moonevham, Executive Secretary, 1302 W. 13th, Sulphur, Okla.

General Association of Regular Baptist Churches: 21st Annual Conference, KRNT Auditorium, DesMoines, Ia. — May 19-22. Write: Suite 1203-8 Manhattan Bldg., 431 S. Dearborn, Chicago 5, Ill.

The Gideons, International: July 23-28. St. Louis, Mo. Write: W. W. Gothard, The Gideons Int'l., 212 E. Superior, Chicago 11, Ill.

Greater Chicago Sunday School Association: Regional Conferences, Mar. 4-8. Mar. 4—Judson Baptist Church, 1252 N. Austin, Oak Park Ill.; Mar. 6—Bethany Mission Covenant Church, 9100 S. Bishop, Chicago; Mar. 7—Wheaton Bible Church, 123 E. Union, Wheaton; Mar. 8—Midwest Bible Church, 3441 N. Cicero, Chicago. Write: Greater Chicago Sunday School Assn., 343 S. Dearborn, Chicago 4, Ill.

International Union of Gospel Missions: 39th Annual Convention, May 17-21. Convention headquarters—First Methodist Church. Convention hotel—Hildebrecht. Write: Rev. Otho Talbott, Rescue Mission of Trenton, 98 Carroll Street, Trenton 4, N. J.

National Association of Evangelicals: Annual Convention, April 15-18. Headquarters—Congress Hotel, Chicago, Ill. Write: NAE, 542 S. Dearborn, Chicago 5, Ill.

National Child Evangelism Fellowship: Fellowship Week, April 21-27. National and International Conference, May 5-9. Headquarters: First Baptist Church, Minneapolis, Minn. For reservations write: Mr. Frank C. Bass, 601 Pence Bldg., 8th at Hennepin, Minneapolis 3, Minn. For information write: 20 N. Wacker Drive, Chicago 6, Ill.

National Sunday School Association: 7th Annual Convention, Oct. 1-3, Portland, Ore. Headquarters: Civic Auditorium. Write: Russell T. Hitt, NSSA Gen'l. Sec'y., 542 S. Dearborn, Chicago 5, Ill.

North American Baptist General Conference: 30th General Conference, Aug. 20-26. Philadelphia, Pa. Headquarters: Grace Baptist Church. Write: Dr. Frank H. Woyke, Executive Sec., 7308 Madison St., Forest Park, Ill.

The Oriental Missionary Society: 9th Annual Convention, June 25-29. For reservations write: Dr. Arthur W. McKee, Winona Lake Christian Assembly, Inc., Winona Lake, Ind. For program information write: The Oriental Missionry Society, 900 N. Hobart, Los Angeles 29, Calif.

The Pentecostal Assemblies of Canada: 4th Annual National Sunday School Convention, Mar. 4-9. Windsor, Ont. Convention headquarters: Bethel Pentecostal Church, London and Bruce Streets, Rev. W. H. Fitch, pastor. Write: Rev. James Montgomery, 50 Euston Ave., Toronto 6, Can.

Southern Baptist Convention: May 14-18, Miami, Fla. Write: Porter Routh, Exec. Sec., 127 Ninth Avenue North, Nashville 3, Tenn.

Scripture Press: Sunday School Conventions. Feb. 25-27—Swift Current, Sask., Canada; Feb. 28-March 1—Moose Jaw, Sask.; March 2—Caronport, Sask.; March 3-5—Saskatoon, Sask.; March 6-8—Regina, Sask.; March 9-11—Prince Albert, Sask.; March 12-14—North Battleford, Sask.; March 24—Audio-Visual Aid Workshop, 434 S. Wabash, Chicago, Ill.; April 4—Streator, Ill.; April 14—Canton, O.; April 15—New Philadelphia, O.

International Council of Christian Churches: Edinburg Conference of the International Council of Christian Churches, July 24-30. Edinburg, Scotland. Regional Conference for the Near East, August 7-11, Beirut, Syria. Tour of Palestine sponsored by ICCC in connection with the regional conference. Write: Dr. Carl McIntire, Box 218, Collingswood, N. J.

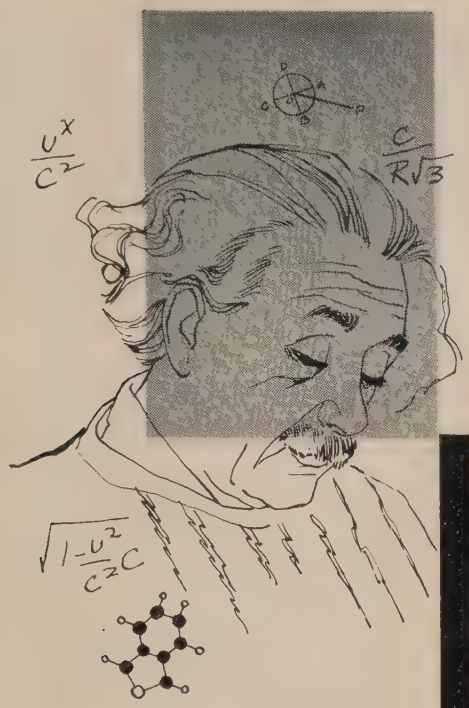
Youth for Christ, International: Regional Conferences—Eastern, Ocean City, N. J.—June 14-29; Pacific Southwest, Mt. Hermon, Calif.—June 22-30; North Central, Mound, Minn.—July 13-27; New England, Rumney, N. H.—July 19-25; New York, Highland Lake, N. Y.—July 26-Aug. 1; Eastern Canada, Canadian Keswick, Muskoka, Ontario—Aug. 23-Sept. 1; South Central, Beckwith, W. Va.—August 24-31; Central, Kansas City, Mo.—August 25-Sept. 1. **World Congress**—Belfast, Ireland, August 10-17. **International Convention**—Winona Lake, Indiana—June 29-July 13. Write: YFC, 220 W. Monroe, Chicago, Ill.

How To Be "Saved"

Today our world totters on the rim of total destruction. A slight nudge and the dogs of war will let loose a wave of annihilation which will wipe out whole nations . . . These are not the words of visionary religionists but of sober, calculating scientists—men who are directing the work on the atom and hydrogen bombs in laboratories across the nation.

In light of this predicament, thinking men and women everywhere are turning to the only source of safety which has proved reliable down through the ages—the Lord Jesus Christ. Overlooked by many in their search for happiness, Christ is today demonstrating His ability to answer man's longing for peace and security. He does this when men acknowledge Him as the Son of God who came to earth to die for them (i. e., pay the penalty for the sin which each has committed). The Bible explains it, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 4: 16.

This is what is meant by being "saved." For a better understanding of this subject, the editors of Christian Life suggest the reading of the entire Gospel of John. If you have further questions, we shall be glad to be of help to you. Address: To Whom It May Concern, Christian Life Magazine, 434 S. Wabash, Chicago 5, Illinois. Your letter will be treated personally and in confidence.—Editors.



Albert Einstein says:

"Mankind has launched upon a course from which there is no turning back. For the first time in human history we hold within our hands the power of self-annihilation."

God says:

"If I shut up Heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people: if My people which are called by My name shall humble themselves, and pray, and shall seek My face, and turn from their wicked ways: then will I hear from Heaven, and will forgive their sin, and will heal their land." II CHRONICLES 7: 13, 14

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SUNDAY		**E. S. T.**
CKLW	Windsor, Canada (50,000 Watts)	9:00 A.M.
WSOO	Saulte Ste. Marie	11:30 A.M.
WDMJ	Marquette	11:30 A.M.
WMIQ	Iron Mountain	10:30 A.M.
WJMS	Ironwood	10:30 A.M.
WIKB	Iron River	10:30 A.M.
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Write to the box number listed with the position or individual in which you are interested in care of CHRISTIAN LIFE Magazine, 434 S. Wabash, Chicago 5, Illinois. Letters received will be forwarded to persons or organizations involved, and all subsequent communication will be direct.

Positions Open

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Young man, preferably with Bible school training, musical and clerical ability. One who will make himself generally useful around large industrial mission in New Jersey. Write giving education, Christian experience, marital status, salary expected. Include photo or snapshot. Box M-300.

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Christian teacher wanted by Christian Day School beginning with the fall term of 1952. Must be capable of teaching grades 1-6 if necessary. The school will consist largely of children from Baptist homes. School located in south central New York state. Box M-310.

Evangelist interested in locating a male soloist and song leader who is willing to trust the Lord with him. Expects to work in New England. 25 years in evangelistic and Bible teaching ministry. Box M-355.

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Secretary to pastor. Baptist church with 900-1,000 members. Northern Michigan. Excellent salary arrangements, vacation with pay. Regular working hours. Box M-330.

Assistant bookkeeper. Here's an opportunity for someone interested in employment with a Christian concern. Qualifications are: An interest and some experience working with figures. A knowledge of typing. The work will be both interesting and educational and will lead into credit work. Pleasant working conditions and employee benefits. Chicago publisher. Box M-335.

Subscription department of a Christian publisher, Chicago location, needs clerical worker. Should be between 20-30 years of age and have typing experience. Interest in detail work essential. Box M-340.

Correspondent. Chicago publisher. Prior experience composing letters. Box M-345.

House mother for small boys. Christian Orphan Home. New Jersey. Live in. Give references. Box M-360.

Laundress for work in Christian Orphan Home. East. Live in. References. Box M-365.

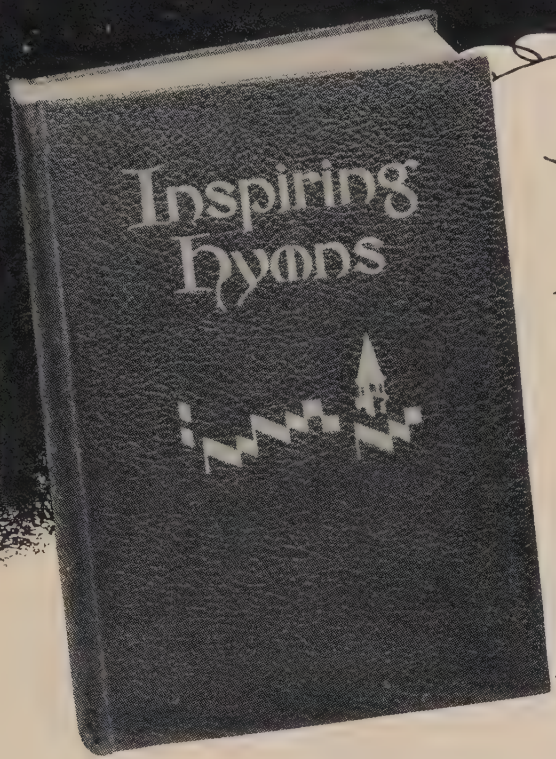
Cook for Christian orphanage. Eastern U.S.A. Live in. Reference required. Box M-370.

Both

We have openings for Christians in our organization. For accountants, stenographers, billing clerks, and general office work. National distributors of Christian literature and will give preference to applicants who desire to serve the Lord in a field where 100% of their time is invested in the propagation of the Gospel through the printed page. Write, giving full information as to training, experience, age, salary expected, and references. Box M-350.

(*Continued on page* 17)

Making hymnbook history . . . filled with living songs of our faith!



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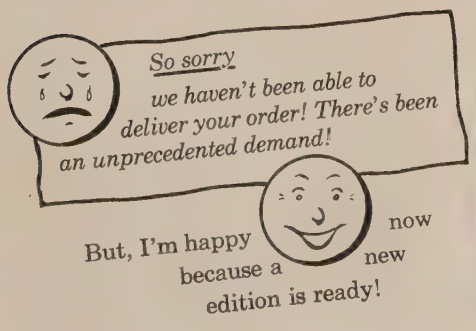

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TODAY no alert pastor or layman can ignore the tremendous potential open to the church in its Sunday school.

Likewise, the church which relegates the Sunday school to an unimportant role in its overall program is deliberately limiting its Bible teaching ministry, critically narrowing its possibilities of leadership development and blindly blocking the broadest avenue to sound and consistent growth of its membership.

Less than five years ago, however, the Sunday school probably had hit the depths in its slow but certain decline. The condition in the Sunday school then was a strange contrast to its halcyon days in the first decade of the twentieth century. Then the Sunday school claimed top billing among the activities of the church. Sunday school conventions were one of the most important events in the churches' calendar. Pastors not only took an interest—but also an active part—in the activities of the Sunday school. And the Sunday school teacher was one of the most important and highly respected Christian workers in the entire program of the church.

Then something happened.

What was the first step in the fall of the Sunday school is difficult to say. It may have been the growing preoccupation of the pastor with other activities of the church. Or the general decline of interest in spiritual things throughout the world may have gradually weaned the layman away from the Bible-teaching, soul-winning program of the Sunday school.

Whatever the first cause, the devastating results soon decimated the Sunday school.

Not only did attendances decline, but interest in the whole Sunday school program had so waned that by 1945 one prominent leader in a well-known and respected denomination actually proposed dropping the Sunday school as an activity of the church.

In a growing number of Sunday schools in other denominations, attendances had fallen off to such a degree that Sunday schools closed their doors during the summer months.

Meanwhile, the shocking number of pastors who gave scant attention to the Sunday school and scarcely knew what teaching materials were being used in their own churches, multiplied at a rapid rate. At the same time the once active Sunday school worker now was occupied with youth organizations, men's groups or social programs of the church.

But something happened again. And what happened indicates clearly that today God is not through with the Sunday school.

Again it would be difficult to put a finger on the first event. Actually there were many events—coming so quickly in succession as to appear almost simultaneous.

Surveying the field of evangelical Christianity to determine what offered the greatest opportunity for development, the editors of CHRISTIAN LIFE Magazine in 1948 decided upon the Sunday school—subsequently launching an annual Sunday school contest to spur interest in the Sunday school program of the church.

Meanwhile, a new National Association of Sunday Schools was organized, a revival of the Sunday school convention movement got under way, state Sunday school associations were developed, evangelical publishers and denominations began to show new interest in Sunday school lesson and teaching materials, an increasing number of pastors and laymen began to re-discover the Sunday school for what it is—the greatest potential for evangelism open to the local church today.

CHRISTIAN LIFE's Sunday School Contest may be only one of the many events which have been used of God in today's revival of the Sunday school. But the fact that during the Fourth Annual Contest just concluded the Sunday schools entered showed an increase of roughly 110,000 over their own attendances a year ago, (an aggregate for the four contests totaling 394,969) should prove clearly—even to the most rabid pessimist—that what is happening in the Sunday school today is more than a tempest in the back room of the church.

Certainly this is the Sunday School's Hour. Let us all make the most of it.

1952 Editorial Platform

1. To make Christ known as Savior.
2. To awaken individual Christians to the reality of a spirit-filled life of power, love and holiness.
3. To encourage the formation of prayer groups for a world-wide revival.
4. To encourage a strong Christian family life.
5. To foster Christian vigilance in social and political problems.
6. To encourage revitalization of the local church through evangelism in the Sunday school.
7. To create and encourage missionary vision, interest and operation.

PICTURE OF SIGNIFICANCE

■ Through the sponsorship and cooperation of fourteen churches, involving at least one hundred and fifty persons who gave to the project, school children of Santa Ana, California, have access to this classroom on wheels for Released Time Christian Education. Photo taken by Paul Travis.

RELEASED TIME CHRISTIAN EDUCATION MOBILE CLASSROOM
SANTA ANA COUNCIL OF CHURCHES

CARILLONIC BELLS

Like the beckoning of a gentle spirit

In most neighborhoods there are many good people who need a special reminding, a friendly persuasion that reaches into their hearts and brings them to church. "Carillonic Bells," sending their inspiring message, provide exactly that persuasion. And the people who respond come to the church whose "voice" speaks to them.

Any church can afford "Carillonic Bells"—a tower isn't required. This electronic carillon, made only by Schulmerich is remarkable for its beauty of tone and crystal clarity. More than 1,500 tower installations attest its superiority. Write for descriptive literature.

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SCHULMERICH ELECTRONICS, INC.
6130 Carillon Hill
SELLERSVILLE, PA.

"Carillonic Bells" is a trademark for products of Schulmerich Electronics, Inc.

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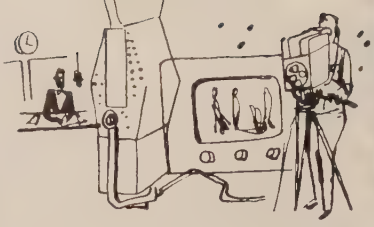


RADIO-TV

THEODORE ELSNER, *editor*

New Radio Feature Launched

PROOF that television provides the most valuable approach and appeal to the masses is presented in this statement from Jack Wyrtzen, director of the *Word of Life Fellowship, Inc.* "Looking into our television mail, we find that ninety-six per cent of the people who write to us are unconverted. Great numbers testify that after looking in on our program, they find their way to church the next day for the first time in many years. We are hearing from a large number of Jews and Catholics."

Dr. Sidney Correll, who inaugurated the original radio broadcast entitled "Wings over Dayton" in the Dayton, Ohio, area, writes: "After eight telecasts, we are of the opinion that a half-hour telecast exceeds in value an entire week of radio broadcasting. The response has been immediate, firm and beyond our expectations." Dr. Correll sent an inquiry to 1,200 key Christians in the Dayton area: "Shall we go on television?" Eight hundred voted "yes" and only seventeen "no."

WYRTZEN

■ The first evangelical television production for children made its debut in December over Station WATV (Channel 13, Newark, New Jersey). Sponsored by the Child Evangelism Fellowship of New York, it is entitled "Uncle Win's Story Time" and features Winfield Ruelke as Uncle Win. Object of this telecast is to reach as many as possible of 1,526,000 children in the New York area who do not attend Sunday school.

■ Television makes it possible to spread the Gospel to the greatest number of people at any one time. For this reason, the National Religious Broadcasters, Inc., and the Radio Commission of N.A.E. presented a recommendation to the president of NARTB factual communications last November, requesting elimination of the following clause in the new TV Code: "A charge for television time to churches and religious bodies is not recommended."

At first glance, this suggestion seems charitable. However, if this recommendation remains in the Code, it will provide a good excuse for TV station owners and operators to refuse time to our evangelical brethren.

Purpose and plan of NRB is to continue pressure upon the TV board until this recommendation is properly corrected or eliminated. We cannot permit the television industry to restrict religious rights of gospel broadcasters. Our April column will deal at length with this vital challenge.

■ The attitude of networks toward the broadcasting of religion in radio has become increasingly friendly. NBC started a new broadcast this January entitled "Faith in Action," 9:45-10:00 a.m. Sundays, E.S.T. The American Council was privileged to have the Sundays of January and the N.A.E. the Sundays of February. Two of the four major networks—Mutual and ABC—have proved that they are in accord with the sale of radio time for the broadcasting of the Gospel.

■ The possibility of raising funds for foreign missions by means of radio should be considered seriously by broadcasters. One gospel broadcaster on one station in one month raised $40,000 for the extension of foreign missions. We believe that many will rejoice to know that the broadcast of "Message to Israel," Inc., conducted by Pastor and Mrs. Coulson Shepherd, now is going forth over fifty stations here in America. In addition, it is carried by DZAS, a very powerful short wave station in Manila. Dr. Shepherd writes: "This station is beaming our program to the state of Israel so that it may be heard in middle eastern countries Sunday evenings at six o'clock, Israeli time."

■ Evangelist Dale Crowley, who conducts a Bible quiz program known as "Quizspiration," broadcasted regularly over 150 stations during 1951. He is expecting to increase the number of outlets during this year of 1952. He writes that he has completed more than 5,000 gospel services over the air in the Capital City.

Dr. H. H. Savage of Pontiac, Michigan, informs us that the "Sunday School of the Air," pioneer gospel broadcast in the Detroit area, has continued for nearly twenty-six years. This proves once again that God's people will provide when the Word of the Lord is proclaimed.

■ "The Baptist Hour" in the New York area was inaugurated by Dr. James McGinlay in December 1950. He celebrated his first anniversary by moving to Station WJZ, the American Broadcasting Company's New York outlet, 3:00-3:30 p.m.

■ The National Religious Broadcasters will convene for their 1952 annual convention April 15-17 in the Congress Hotel, Chicago, Illinois. Their annual contest will take on a new form. Transcriptions (discs or tapes) should be mailed to National Religious Broadcasters, c/o Walter F. Bennett, Room 1462, Civic Opera Building, Chicago 6, Illinois. Deadline for receiving entries is April 1.

PLACEMENT

(*Continued from page* 12)

Three advertising jobs open in a fast-growing, interdenominational Chicago publishing house: **Advertising production manager**, man or woman; must have working knowledge of graphic art field; two years' college or equivalent; a big job with a big future; Box M-375. **Advertising copy writer**, man or woman, with ideas, promotional background, and know how; two years' college or equivalent including journalism or copy writing; actual commercial experience helpful. Box M-380. **Graphic arts expediter**—fine opening for person with working knowledge of printing processes, making and expediting of schedules, securing of engravings, stats artwork, prices, etc.; some college training or equivalent, experience; Box M-385. Blue Cross hospitalization, pension and retirement, leave time and vacation, plus many other advantages.

Situations Wanted

Male

Young man (30) holding A.B. degree with Bible major and graduating with B.D. degree in Christian Education from a Baptist seminary, desires position in Lord's work. Would consider Director of Christian Education, youth director, instructor in Bible school. Has had over three years' pastoral and home missionary experience. Also has had work as boys' leader in Christian Center. Married, has three children. Prefers work in Baptist denomination. Box M-220.

Graduate of leading conservative seminary. Experienced Bible teacher and pastor. Age 37. Married, no children. Desires place of service for the Lord, preferably on the West coast, but would consider other location. Further details furnished on request. Box M-225.

Educational missionary returning to the U. S. desires a teaching position. Began teaching in South Dakota in 1928. Has taught in Iowa, the Anglo-Egyptian Sudan, Addis Ababa, Ethiopia (Government schools) including Aba Dina Imperial Police Staff College. B.A. degree in Education from Iowa State Teachers College, work at Iowa U.; M.A. degree from S. D. U. Subjects: Political Science, English, Public Speaking. Graduate of Moody Bible Institute. Experience: 11 years' experience in government schools, 7 years as educational missionary in Africa. Box M-280.

Active Christian young man willing to follow-up your problems as a Factory Production Expediter or a trainee on a Sales or Order Desk Clerk. Experience: Sgt. army post personnel chief file clerk; aircraft production expediter. Can read drawings and interpret blueprints. Th.B., A.B. degrees. 34, single. Box M-285.

(*Continued on page* 56)

Christian Life Appoints New Foreign Correspondent

Is Paganism on the way back in Japan? How long can Christian missions continue to operate in French Indo-China? Is the cause of Christ lost to India?

JARVIS

These are some of the questions that will be answered by CHRISTIAN LIFE's newly appointed foreign correspondent of the Far East, Dr. Fred Jarvis.

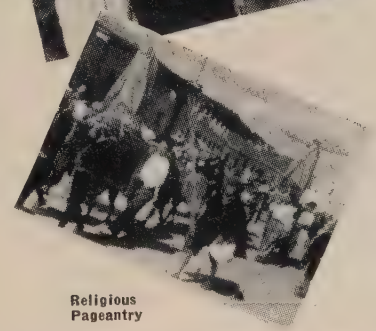
From his base of operations in Tokyo, Jarvis will cover these points of significant interest to Christians in the months ahead in the same thorough-going way in which CHRISTIAN LIFE writers have reported from various other points in the world of recent years.

The vice-president of Youth for Christ and TEAM missionary, Jarvis has a wide reputation as an intrepid missionary explorer and forthright speaker and writer. Watch for his reports in forthcoming issues of CHRISTIAN LIFE.

Chief Jivaro Headhunters

8-year-old Child Bride

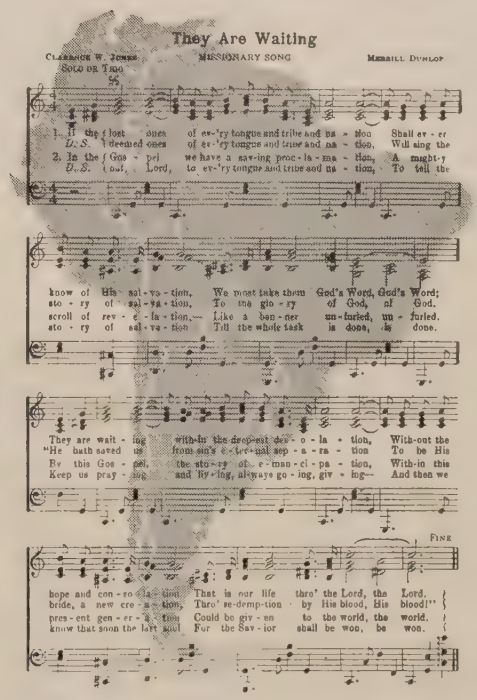
3 Headhunters With Shrunken Skull



Religious Pageantry

Evangelism Internationale Reminds You...

They Are Waiting

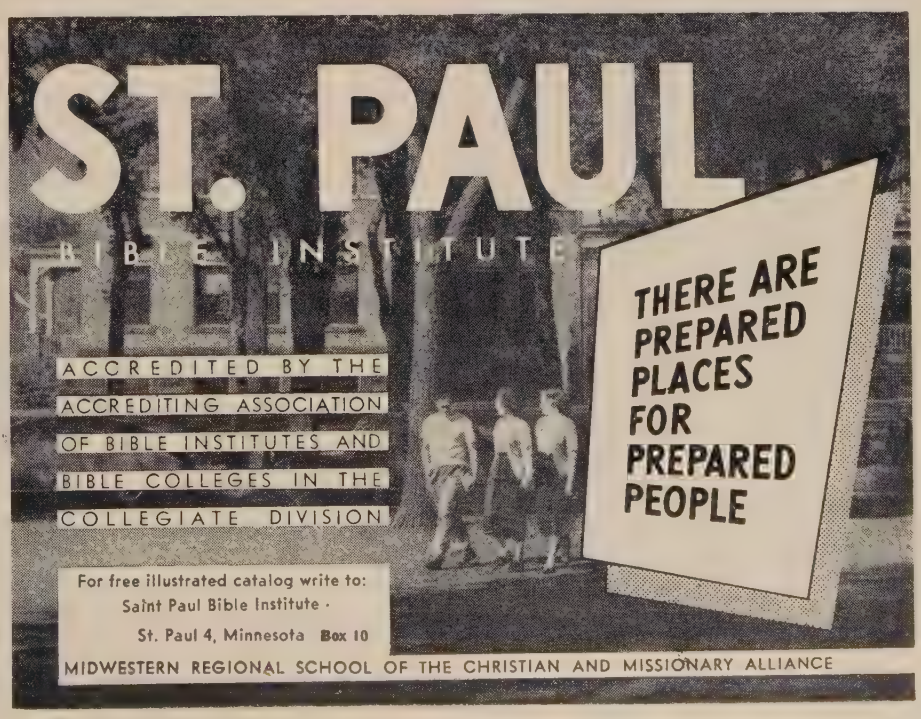


This month particularly, continue to pray for our labors in Colombia, Ecuador, and Peru: "to them that sit in the darkness and in the shadow of death" . . . waiting!

Wally White Evangelistic Party

Box 618, Orlando, Fla.

For more information see Buyers Guide.



how the Baldwin Electronic Organ brought new inspiration to our church

Everyone talked about it—everyone said what a difference it made in our Sunday service—what new beauty and inspiration seemed to fill our church and I was amazed and delighted to find how well I could play the Baldwin, even at the first service! The effects achieved on the Baldwin are so wonderful! It is hard to believe that it costs so little and it occupies so small a space in our church. When our organ committee decided to buy the Baldwin, my own organ teacher and many others more expert assured me that we had chosen the best.

Your church, too, can have a Baldwin Electronic Organ. Your Baldwin representative will help you with a proven fund-raising plan. Ask him for our booklet entitled "How To Select A New Organ For Your Church," or write Department AO-2 today.

BALDWIN ELECTRONIC ORGANS

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Minneapolis Sunday schoolers whip up enthusiasm for the fourth annual Sunday school attendance contest.

These Sunday Schools Net Big Gains

by Dave Enlow

Participants in Christian Life's fourth annual attendance contest gain 110,000 new members.

WHAT would happen if your Sunday school attendance increased by 100 persons during a period of six weeks?

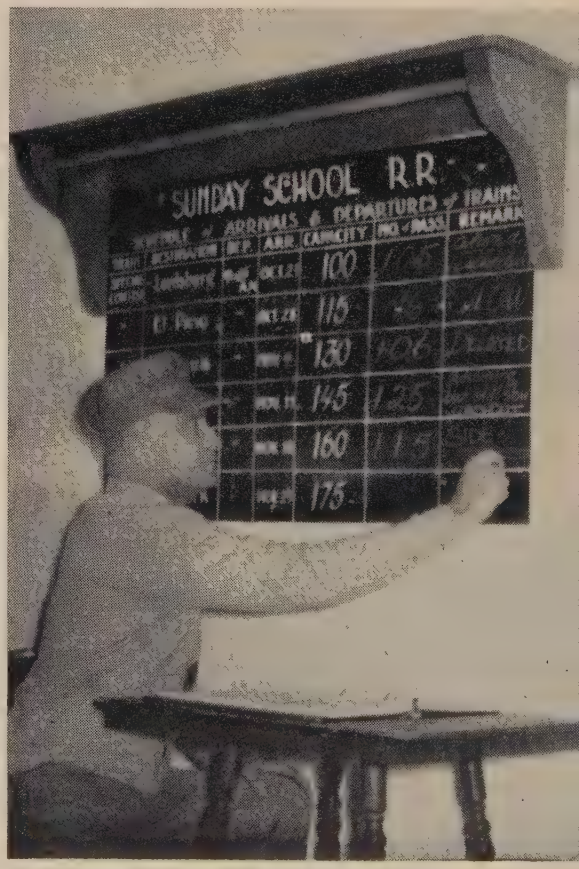
That's only one of the exciting episodes that happened to entrants in CHRISTIAN LIFE'S Fourth Annual Sunday School Contest, winners of which are announced in this issue. Solving the problem of mushrooming attendance that crammed boys and girls, men and women, into crowded facilities is proving to be challenging and richly rewarding.

Project Six

To encourage evangelism in the Sunday school.

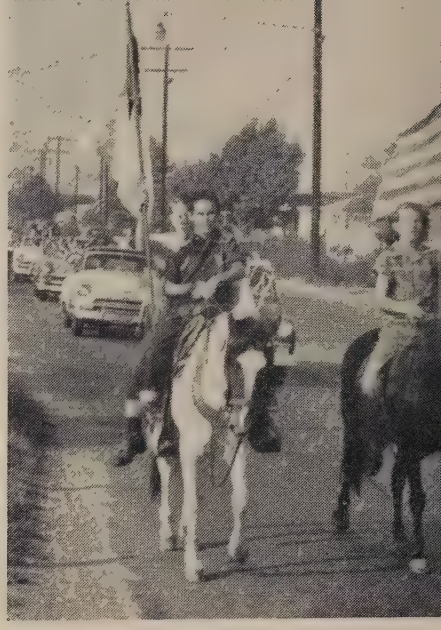
Three hundred and thirty-six Sunday schools, reporting their contest results for the period from October 21 to November 25, indicated an average jump of 100 during the six Sundays that comprised the international attendance race.

But that's only a fraction of the story. Consider the case of the Missouri pastor whose salary doubled during the month and a half! Or that of the Bay City, Michigan, pastor who wrote: "You have created a problem for us in our church. We have more than doubled our attendance due to the enthusiasm that your contest created in our Sunday school, so



First Baptist Church, Safford, Arizona, goes all out for railroad motif in contest.

Sunday school young people of Chicago's Jefferson Park Bible Church employed various means of attracting other boys and girls to climb aboard the contest band wagon.



Bell Baptist Church, Bell, California featured a huge Sunday school parade

that we have had to appoint a building committee. . . ."

Small wonder that editors and judges alike thrilled to the spontaneous enthusiasm engendered in America's most vitally significant contest when they read reports like this:

"Even though we may not win the prize we had set before us, we have already won a greater prize—that of spiritual results of new people and souls saved, and the new spirit with which our people are leaning into the harness and carrying the burden of the work."

"We have accomplished something here in our local work that never would have been accomplished had it not been for the inspiration of your contest."

Particularly interesting to CHRISTIAN LIFE editors is the fact that *no* Sunday school lost in the contest, despite the limited number of prizes. All entrants reported higher ground gained for the Lord Jesus Christ.

Specific instances of spiritual results, for example, include First Free Methodist Church, Pontiac, Michigan, with thirty boys and girls won to the Lord as a result of the contest; Hope Union Church, Rosemead, California, twelve; Clarenceville Methodist Church, Farmington, Michigan, twenty-five; Arlington Street Baptist Church, Akron, Ohio, twenty-two; Grandview Park Baptist Church, Des Moines, Iowa, nineteen; Iglesia Biblica, Guatemala, Central America, thirty-two; Church of the Open Bible, Biggs, Kentucky, six.

And that list is only representative, for dozens more of the Sunday schools entered reported first-time decisions for Christ.

Judges of this contest, who labored faithfully to designate the fifty winning entries, were Nels Andersen, Sunday school convention department, Scripture Press; Warren Filkin, professor of Christian education, Northern Baptist Seminary; Milford Sholund, executive director of the Evangelical Welfare Agency and professor of Christian education at Trinity Seminary and Bible College; Miss Winona Walworth, associate general secretary of the National Sunday School Association, and Larry Ward, director of publications, General Association of Regular Baptist Churches. Their statement follows:

Stacks of scrapbooks, posters, photographs, cards, buttons, balloons, bulletins, dodgers, miscellaneous gimmicks and gadgetry confronted us as we entered the CHRISTIAN LIFE offices in mid-January to judge the Fourth Annual Sunday School Contest.

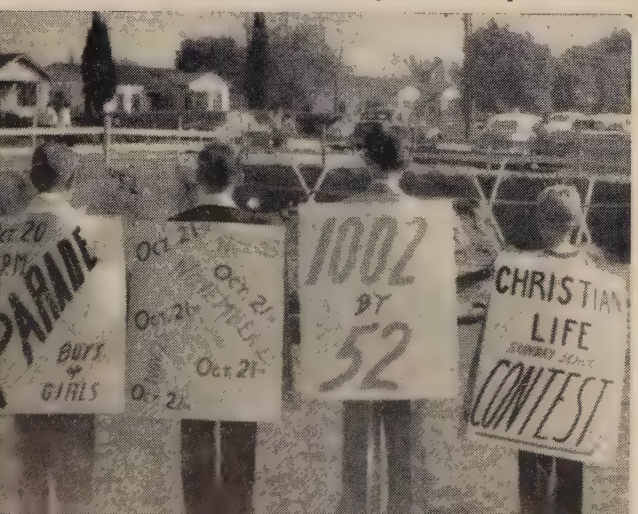
We're not complaining when we say that it was work—hard work—to wade through the entries from forty-five states and five foreign countries. But it was also rewarding, challenging work as we thrilled to what God had accomplished through this CHRISTIAN LIFE contest.

Summing it all up, we might say that two things stood out: "faith and works."

There was plenty of evidence of real faith—of looking to God rather than relying on human imagination and promotion, of trusting Him to make this not only a successful attendance-booster, but also a time of real evangelism and revival.

But we could see that the 630 schools entered in this contest realized that "faith without works is dead," so work they did. True, much was accomplished through novel announcements, clever publicity, imaginative planning. But as

Boys of Hope Union Church, Rosemead, California, announced their contest goals in unique fashion.



Following Christian Life's contest suggestion (Sept. 1951, "C&L Railroad"), Assembly of God Church, Broken Arrow, Oklahoma, displayed a model rail line.

Central Assembly of God Church, Springfield, Missouri, saw souls saved during race.

Livewire men of the First Assembly of God Church, Memphis, Tennessee, took advantage of an ancient vehicle to help their Sunday school grow.

we checked through the entries, totaled up the vital statistics and compared notes, we agreed that these alone could never do the job—that real success was in direct proportion to faithful visitation. And the visitation that "paid off" was that done not just by pastors and their assistants or even the superintendents, but by teachers and pupils willing to do their share. We chuckled at a little doggerel found in many of the entries, but we knew it presented a sure-fire formula for success: "I've got the Sunday school enthusiasm . . . *down in my feet!*"

We smiled together at a whimsical note attached by a pastor who happily told how the contest had helped raise his pay—from a weekly stipend of $20 to $40.

We thrilled to the testimony of Dr. William Orr of Hope Union Church, winner of the Class A Grand Prize, as he wrote that the two CHRISTIAN LIFE Contests in which they had engaged had "changed the entire character of the church."

And we had occasion to thank the Lord again and again as we read of lives

(*Continued on page* 57)

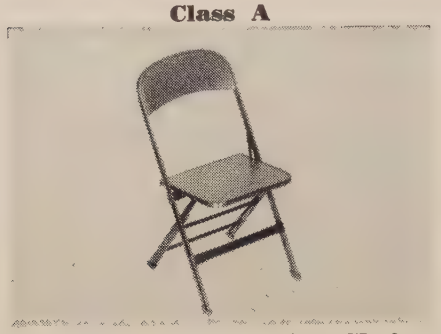
Honolulu's Kapahulu Bible Church made good use of a Sunday school float.

Faithful mothers took good care of Cradle Roll children at Hope Union Church, Rosemead, California, during Sunday school contest.

Judges Andersen, Walworth, Sholund, Ward and Filkin labor faithfully as Editor Walker and LaVone Berthel Holt watch.

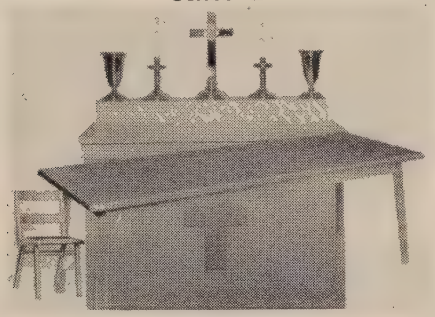
Grand Prizes

Class A



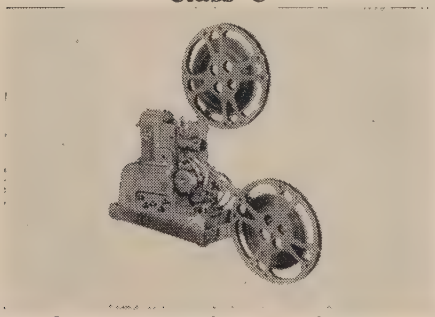
75 Clarin Steel Folding Chairs

Class B



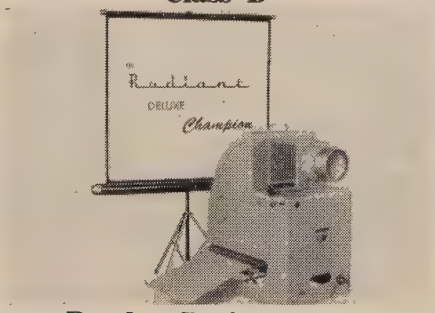
DeLong Nursery Set

Class C



Ampro "Stylist" Projector

Class D



Beseler Projector and Radiant Screen

Class E

Whittemore Stained Glass Window

Class A (800 or more members)

Grand Prize —Central Assembly of God Church, Springfield, Mo.
75 Clarin Steel Folding Chairs

First Prize —Third Presbyterian Church, Springfield, Ill.
Complete Schulmerich Sound System

Second Prize —Evangelical Free Church, Rockford, Ill.
Deagan Practice Piano

Third Prize —Lake Avenue Congregational Church, Pasadena, Calif
SVE New Instructor 500 projector

Fourth Prize —First Assembly of God Church, Memphis, Tenn.
Scripture Press Visual Aid Kit

Fifth Prize —King St. United Brethren Church, Chambersburg, Pa
100 Singspiration Singtime Songbooks

Sixth Prize —Moline Gospel Temple, Moline, Ill.
Radiant Screen

Seventh Prize—Bethesda Missionary Temple, Detroit, Mich.
Judson and Munn Visual Aids

Eighth Prize —San Gabriel Union Church, San Gabriel, Calif.
8 Sudbury Collection Plates and Viewlex Lite-O-Stat

Ninth Prize —First Baptist Church, Pontiac, Mich.
Hymn Filmstrips and Film Rental given by Christian Education Co., and Ambassador Films

Class B (500-799 members)

Grand Prize —Hope Union Church, Rosemead, Calif.
Complete DeLong Nursery Set

First Prize —Forward Baptist Church, Toronto, Can.
50 Clarin Steel Folding Chairs

Second Prize —Central Baptist Church, London, Ont.
1000-watt Golde Slide Projector

Third Prize —First Baptist Church, Minneapolis, Minn.
Scripture Press Visual Aid Kit

Fourth Prize —First Assembly of God Church, San Diego, Calif.
50 Singspiration Records

Fifth Prize —Arlington Street Baptist Church, Akron, O.
Deluxe Da-Lite Screen

Sixth Prize —Grandview Park Baptist Church, Des Moines, Ia.
6 Westminster Maps and 7 Sudbury Collection Plates

Seventh Prize—First Presbyterian Church, Colorado Springs, Col.
Radiant Screen and Munn Flannelgraph

Eighth Prize —Shenandoah Presbyterian Church, Miami, Fla.
25 Singspiration Books and Ambassador Film Rental

Ninth Prize —Gospel Tabernacle, Minneapolis, Minn.
100 Bookmarks given by Judson Press and 10 Subscription to *My Chum*

Class C (250-499 members)

Grand Prize —Bell Baptist Church, Bell, Calif.
Ampro "Stylist" Projector

First Prize —Assembly of God Church, Broken Arrow, Okla.
Deagan Wellington Marimba given jointly by Canton, Ohio Organ Shop and the Deagan Company

Second Prize —First Baptist Church, Wilmington, Calif.
35 Clarin Folding Chairs

Third Prize —Bell Friends Church, Bell, Calif.
Endicott Pulpit

Fourth Prize —Trinity Baptist Church, Portland, Ore.
Scripture Press Flannelgraph Kit

Fifth Prize —Clarenceville Methodist Church, Farmington, Mich
6 Dahlin Collection Plates

Sixth Prize —Jefferson Park Bible Church, Chicago, Ill.
50 Singspiration Songbooks and 6 Sudbury Collection Plates
Seventh Prize—Grace Evangelical United Brethren, Bloomington, Ill.
25 Singspiration Records and Munn Flannelgraph
Eighth Prize —Bethel Baptist Church, Kalamazoo, Mich.
Christian Parent Subscription and Ambassador Film Rental
Ninth Prize —Christian Tabernacle, Dayton, O.
Radiant Screen

Class D (100-249 members)

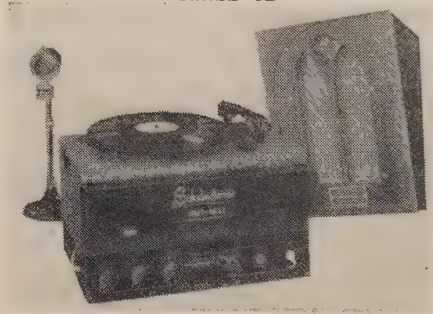
Grand Prize —Iglesia Biblica, Guatemala City, Guatemala, C. A.
Beseler Projector and Radiant Screen
First Prize —Assembly of God Church, Fontana, Calif.
Estey Folding Organ
Second Prize —Christian Tabernacle, Canton, O.
100 Rodeheaver Hymnbooks
Third Prize —Covenant Orthodox Presby. Church, Vineland, N. J.
Bronze Plaque given by the Southwell Art Bronze Company and Munn Visual Aids
Fourth Prize —Main Street Baptist Church, Oneonta, N. Y.
Scripture Press Flannelgraph Kit
Fifth Prize —Pontiac Free Methodist Church, Pontiac, Mich.
15 Clarin Intermediate Folding Chairs
Sixth Prize —First Baptist Church, La Jolla, Calif.
Wristwatch given by Christian Education Company; Abingdon-Cokesbury Maps
Seventh Prize—Ahtanum Pioneer Church, Yakima, Wash.
Audio-Master Electric Phonograph; 5 Sudbury Collection Plates
Eighth Prize —Bethel Tabernacle, Evansville, Ind.
12 Singspiration's "Inspiring Hymns" songbooks and Ambassador Film Rental
Ninth Prize —South Baptist Church, Bay City, Mich.
Heyer Dupli-Kit; Subscriptions to *Christian Parent*

Class E (25-99 members)

Grand Prize —Reubens Presbyterian Church, Reubens, Ida.
Whittemore Stained Glass Window
First Prize —Horse Creek Community Church, Horse Creek, Calif.
Wilcox-Gay's Tape Recorder given by the International Radio and Electronics Corporation
Second Prize —Church of the Open Bible, Biggs, Pike County, Ky.
30 Clarin Intermediate Folding Chairs
Third Prize —Bethel-Danebo Baptist Chapel, Eugene, Ore.
Scripture Press Flannelgraph Kit
Fourth Prize —Wamic Community Church, Wamic, Ore.
Viewlex Projector; Radiant Screen
Fifth Prize —Tonkawa Bible Church, Tonkawa, Okla.
12 Children's Choir Robes given by Collegiate Cap & Gown Company; Strong's Concordance given by Abingdon-Cokesbury
Sixth Prize —Calvary Baptist Church, St. Cloud, Minn.
25 Morrison Records; Clarke's Commentary given by Abingdon-Cokesbury
Seventh Prize—Pleasant Ridge Baptist Church, Holt's Summit, Mo.
Mitchell Folding Table; Judson Attendance Register
Eighth Prize —Tabernacle Baptist Church, Carthage, Mo.
SVE Slides; Judson Attendance Banner
Ninth Prize —Free Will Baptist Church, Jacksonville, Fla.
Munn Flannelgraph; 4 Sudbury Collection Plates; Ambassador Film Rental

First Prizes

Class A



Schulmerich Sound System

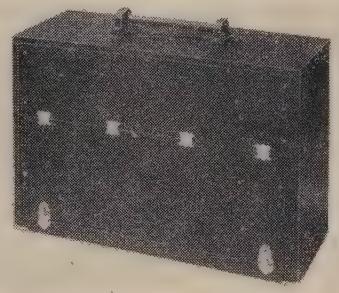
Class B

50 Clarin Steel Folding Chairs

Class C

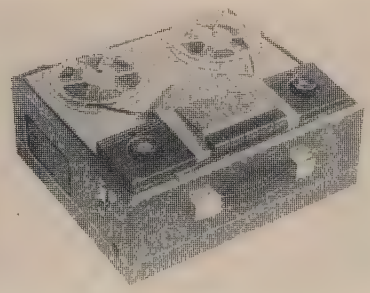
Deagan Wellington Marimba

Class D



Estey Folding Organ

Class E



Wilcox-Gay's Tape Recorder

In the thick of aerial activity over Korea, the major found his testimony apparently going for naught.

with wings as EAGLES

by James L. Johnson

PART 1

I SAW them come out of the silvery bank of sun-kissed clouds a few thousand feet above me, at least fifteen Russian Migs or more, diving down in a rough "V," their wing cannon popping even when they were a long way out of range.

I turned my head slightly and saw the seven F-80's that composed my "dream squadron" edging away from me in preparation to scatter once the enemy was upon us. I knew I would not have to give any instructions over the inter-com. They were kids who knew when to make the right move at the right time, and six months of active combat duty had sharpened their senses.

In a matter of seconds, then, I was going into a snap roll. I felt the breath rush up to my throat, felt my stomach pull in as the extra power was poured on. And the next minute I was in a tangle of wings and tail and hot cannon shells.

No one can judge the length of a dog fight, at least those participating in it. In my twelve years with the Air Force, all the time flying during the Pacific Campaign, I had never clocked an air battle. But I knew it was only a matter of seconds. I found myself riding a Mig down through thousands of feet of atmosphere, my wing guns chattering and tracers eating into his swaying, struggling body. Then came the puffy, red and black and yellow explosion—and nothing after that but drifting debris.

There was a time when such an experience would bring me practically standing in my cockpit with joy and triumph. There was a time when I could watch the death of the enemy with a sense of smugness and inflated self-pride. There was a time when I jumped into combat like a high school kid in his first varsity game. In fact, it was only a few weeks ago that I led my own squadron into a pack of twenty-eight communist planes and scattered them back to the Manchurian border minus six of their number.

There was a time when I led my squadron over the twisting ribbons of highway, littered with fat communist supply trucks heading down to replenish their forces around "Heartbreak Ridge," a time when we left behind miles of that same highway aflame with death. I was a hot-shot jet pilot with a row of ribbons and a squadron that hadn't lost a man in six months of hot combat flying. I was proud, cocky, confident. I had every reason to be.

But now, as I pushed my F-80 Shooting Star back up to the main fight, I was tired.

For the first time in twelve years I was undergoing exhaustion that was a direct result of disgust and nausea at this whole rotten business of war. Perhaps I had flown too much, even though the doctors back at the base had stated time and time again that I was in perfect physical shape. Maybe it was just that I was worried about my wife coming across all those miles of Pacific to join me in Japan. Yes, it could be a lot of things . . .

In this three-part serial, Christian Life readers will enjoy one of the most dramatic and spiritually challenging stories ever to come across the desks of the editors.

Yet, even as my F-80 screamed under the strain of power, I knew very well what it was. Chaplain Siegert told me once, even a dozen times, since that night three weeks ago when I had made the decision. I could remember his words even now in the midst of this smoke and fire and maddening scream of the air battle, those words uttered that night before I left his little hut a new man.

"You now carry a strong testimony, Harry," he had said calmly, but firmly and joyfully. "A very strong one, indeed. But do not think for one moment that your testimony will meet with positive reaction. You must be prepared for negative, even emphatic, protestation, for the men on this base and in your squadron may not view your testimony with favor. They may even rebel. It may even bring cases of insubordination. Yet, your testimony must hold, and will hold, with the grace and power of God . . ."

There was more the Chaplain had said, but that night I didn't care about squadron reaction. I was too involved in the complete tranquillity, even the mystery, of being regenerated to worry about testimonies or positive or negative reactions. But, still, those words were not spoken idly. I knew very well that in three weeks of dealing with my squadron, I had not gained one spiritual inch with any of them. In fact, I was losing them.

"On your tail, Cap!" came a screaming voice through my ear phones. Instinctively, I rolled over to see Cap Jenkins caught with two Migs on his tail. That was Jimmy Jenkins, his brother, who had yelled the warning. I was rushing down with him to get Cap out of that jam. But even as I opened up on the first of the Migs trying to put the end to Cap, I knew he was in a bad way. Already he was trailing smoke from under his cockpit, and a thin stream of flame shot out from his cowling even as his brother Jim blasted the other Mig into a lazy spin.

"Jump, Cap," I said, my voice carrying through the inter-com. "We'll cover you down."

"Won't do any good," came Cap's voice, rather weak and strained. "One of those boys got me in the left side. I'm bleeding awful bad."

Only yesterday I was dealing with this boy in the comparative quietness of the base chapel. He was a blond, blue-eyed Nebraskan farm boy, who seemed to be all confused about spiritual things. Even though eager to learn, eager to know about this man called Christ, he could only shake his head about salvation and say simply, "Ain't the way Ma says, Major."

Now he was facing a Christless eternity! Far above Jimmy and me, the dog fight raged on. We were following Cap's fatally wounded aircraft down the thousands of feet to unsympathetic, unresponsive ground, where the Red forces were locked in combat with our Yanks.

"Hit the silk, kid!" came Jimmy's frantic appeal through the inter-com. "You got a chance down there! So what if

Already he was trailing smoke from under his cockpit, and a thin stream of flame shot out even as Jim blasted the other Mig.

God's Little Door

by Mabel Coy Trail

ONCE a sophisticated author wrote an essay called "The Door" for a sophisticated magazine. It told about a rat in an experimental laboratory. All around the rat were little doors of different sizes, shapes and colors. If he could learn to bump his nose against a certain little door of a certain size, shape, color and location, the door would open. There behind it would be something good for rats to eat.

The rat tried and tried, until finally he could always pick the right door. Then the experimenter changed doors.

The poor rat bumped and bumped until his nose was bruised and bleeding. Apparently discouraged and despairing when his plans were upset, the rat chased around in circles and lost control of himself. He became a "mental case."

According to the sophisticated author's thinking, human beings are like that forlorn little animal. In these days of confusing and complicated living, many people, he thinks, become as frustrated as the rat. They are unable to understand and solve their problems by any of the methods they have always before found successful. Then, like the rat, they bump their noses vainly and painfully against a door that will not open or dash around in circles until a psychiatrist or mental institution gets them.

This is the theme of frustration. It pervades much of the world's thinking about war and peace, science and business, government and politics, national and international affairs, marriage and family life, personal and social relations, psychology and religion—all human interests. Our art, music and literature are full of it.

Godless people can do nothing about opening closed doors. Without hope they bring their lives to tragic conclusions in a succession of futile attempts to solve their problems by human means. Usually these people follow one of two courses, both of which end in disaster. Either they buffet furiously against the closed door until they knock themselves out and finally lose their heads like the rat or they give up and ignore all doors, withdrawing into sullen pessimism or escaping into senseless pleasures and dissipations. Both courses of action are likely to bring the poor, godless individual to premature death or insanity.

And what of the Christian? What about you? When you meet a problem that seems impossible to solve, what can you do? When you can't get what your heart is set on, how do you react? When the little door behind which your treasure lies will not open, no matter how many times you bump your nose against it, what resources can you muster?

The very first thing to do is assure yourself that the Great Experimenter has locked that door for His own purposes, and that those purposes are good. Like Job, you need no other explanation. In the secret corners of your soul "Tarry . . . until ye be endued with power from on high" (Luke 24: 49). While you thus tarry, a strong and gentle voice will speak: "Be still and know that I am God" (Psalms 46: 10).

Fortified by these divine promises, you have open to you two possible courses of action: (1) See if your chosen door is really tightly closed. (2) Find another door—find God's door.

Perhaps God has not permanently sealed the door on which you unexpectedly bumped your nose. Perhaps He has only made it a little harder to open. If so, His reasons are beneficent. Purposeful effort strengthens the soul and promotes its growth. Problems too

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To awaken Christians to the reality of a Spirit-filled life.

easily solved make people forget God's place in our lives. The way you react to adversity may show you where your spiritual weaknesses lie. The realization of these weaknesses can bring you back to God before you have strayed too far.

If you still cannot open it, you will know that it is not God's door. Seek that door and you will find it. And rest assured that, when you have found it, you have only to "knock, and it shall be opened unto you" (Luke 11: 9; Matthew 7: 7).

How can you tell which is God's door? How is it different from other doors? What are you to look for? The answer is clearly given us. "Seek ye *first* the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matthew 6: 33). Do not worry about opening a door to food, shelter or clothing. These are the material "things" which Jesus promises "shall be added," if you seek righteousness.

In choosing a vocation, a new location, friends, a mate, consider the possibilities for service, for use of your talents in promoting God's cause. Choose accordingly, and you will want for nothing really important to your human welfare.

In restless pursuit of freedom from material want, we have overlooked God's door, narrow, but glorious. "Enter ye in at the strait gate: . . . because strait is the gate, and narrow is the way, which leadeth unto life . . ."

Knowing the true God and His promises, Christians will not succumb to the strange, rat-like behavior which we see all around us. Rather we shall seek and find God's own little door. When we knock on that little door, we shall not bump our noses. For God will open the door to reveal in a glorious burst of sunshine the treasure of abundant life.

you're hurt? You might get into Yank hands. Jump, kid!"

There was a moment's pause, then Cap's weak voice again. "Quit worryin', Jim," he said. "My fault, anyway, lettin' those two bandits box me in. Got my mind on too many things lately, forgot I was even in this crazy old war. Major . . ." I knew he wanted to talk about what every man usually comes to on his death bed. "Major, I kinda like to—to be sure about—about this salvation thing . . ."

Cap's F-80 was now going into a lazy spiral as smoke and flame seemed to engulf the cockpit. "Cap, listen to me," I said urgently, unmindful of the fact that my words were piped into every cockpit of my squadron. "You believe Jesus Christ died for you? That he went to the cross to pay for your sins and mine?"

I waited, breathless, my eyes on that body of flame spinning slowly to the rugged hills below only a few thousand feet now. Then the explosion came. Cap was no longer there, nor was his F-80.

I realized, with an awful feeling of guilt, that I had failed that boy. Realized that if I had been alerted and constrained in the proper love of the Lord, that Nebraskan farm boy could have been joined with Him on high! I was stunned and incomprehensive of surroundings. He was gone into Hell—and I had sent him!

I don't recall much after that, except that I was reforming my squadron for the run back to the base in southern Japan. The remaining enemy planes quickly scattered for the sanctuary across the Manchurian border. We flew silently back to Japan, although on other days the channels were filled with victory chatter as the fellows kidded one another about the fight. But now the empty space where Cap always rode on the tail of our "V" was ever so prominent, and I could feel the dead weight of exhaustion pulling even tighter while my cheeks dried where the tears had soaked in.

We landed when the sun was just setting. I reported quickly to Interrogations, telling of what had happened over Korea in a shaky, hoarse voice. Lt. Colonel Mathewson, in charge of Operations, lifted a questioning eyebrow when I told him about Cap. But I signed the flight sheet hastily without even exchanging his glance.

Back out into the evening air that was chilled with the tinges of brisk autumn weather, I walked hastily down the gravel path that led to the Officer's Club. I had to see Jimmy Jenkins. Even if it meant going into the saloon and confronting him, I had to see him.

There were a lot of them in that

(*Continued on page* 59)

She was the only ship to survive the deadly Kamikaze planes at Radar Picket 15, hottest spot on the line.

The Battling Boyd

by Bernard Palmer

Small wonder that crew and correspondents alike called this battle-scarred 2,100-ton destroyer of World War II "the miracle ship."

"THE Navy last week totaled up its losses off Okinawa:" said the July 9, 1945, issue of *Time* magazine, "4,907 men killed or missing, 4,824 wounded—nearly 20% of its total casualties in all oceans for the entire war. Okinawa was also the war's costliest operation for ships, according to the Navy's own figures: 33 ships sunk, more than 50 damaged.

"One of the big reasons for this damage was finally passed by censors: the gallant destroyers which formed the 'Picket Line' 25 to 50 miles above the main anchorage had been severely mauled. By staying out front, the destroyers had been able to warn the big transports and gunnery ships of approaching Jap planes. But they became the first Okinawan targets in the sights of Jap suicide planes, and they took the greatest concentrated damage, plus more than 1,000 casualties."

Although the 2,100 ton destroyer, the "battling *Boyd*," was in that campaign from the time the first shot was fired until the sound of the last had died away, she came through unscathed and without a man wounded. She was the only ship to survive the deadly Kamikaze planes at Radar Picket 15, considered by most to be the hottest spot on the line. Small wonder, then, that the crew and correspondents called her the "miracle ship."

There was a battle-scarred, hard-bitten crew aboard the *Boyd* when she put into Ulithi Atoll in the Western Carolines with the Fifth Fleet early in December of 1944 to refuel and rest from a long, grueling campaign at sea. Her crewmen had seen more action in other campaigns than most and were as rugged and tough as railroad gandy dancers.

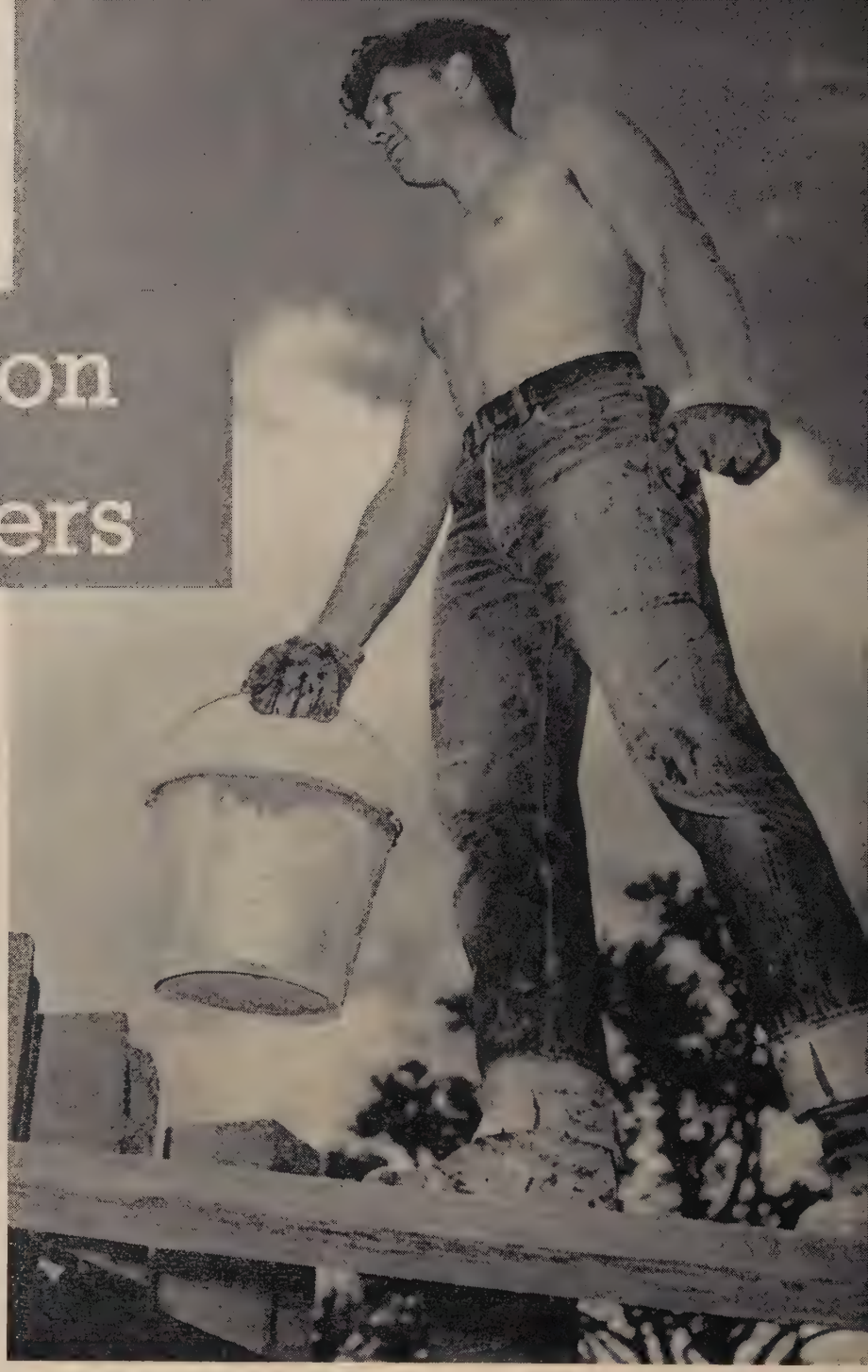
A few months before, in blistering action, they had taken a five-inch shell in the engine room, killing thirteen. Nerves were raw and bleeding and

(*Continued on page* 89)

Mission Builders

by John Edward Meyer

These Lutheran young men found a way to build desperately-needed mission churches: they organized teams and gave a full year's voluntary service to the church.



Builders received no salary, but money for work-clothes was furnished.

CAN young people really be motivated to serve Christ and His Church in a sacrificial way?

Marcus Rieke, youth director of the American Lutheran Church, felt certain the answer to that question was a positive one, if only the proper challenge could be presented. And just when his young people were beginning to demand something more plenary than the usual community and local Christian service, the right challenge came into being.

The challenge? To build churches! Throughout the United States and Canada, small, newly organized congregations were pleading for help. These infant congregations were worshiping in empty store rooms, theaters, school auditoriums and even living rooms. None of them could afford the crushing expense of building a house of worship.

They all needed one thing: money. But there was little chance of funds becoming available to mission congregations in less than five years.

It was at this critical moment in the Lutheran Home Missions Program that Rieke and Dr. Dale Lechtleitner, Secretary of the Board of American Missions, put their heads together and contrived the plan of organizing teams of young men to build the desperately-needed mission churches. If headquarters couldn't send money, by God's grace it would send men!

The response to this plan from young men of the Lutheran Church was overwhelming. Headquarters received so many responses that it could choose team members from virtually any part of the country and with almost any type of construction proclivity.

Challenged in a big way, these young men answered: "Here am I, send me!"

There were six young men in the first team of Mission Builders, the oldest of whom was twenty-three. One of them was a college student, two were electrical linemen, one a bellhop, one a dairy farmer and one a merchant marine veteran, just out of the service. They came from their homes in Ohio, Pennsylvania, Wisconsin, Oregon and Nebraska to build churches in Iowa, Kansas, Arizona and Ohio.

The builders received no salary. They were given $100 at the beginning of their year to pay for work-clothes, plus a stipend of $25 for incidental expenses.

During the year of voluntary service, the Mission Builders were housed and fed by members of the congregation for whom they were building. It was never

The first team of Mission Builders included six young men from five states, the oldest of whom was twenty-three.

The young workers, representing various backgrounds and professions, were housed and fed by members of the congregation for whom they were building.

Builder Martin Brandt of Defiance, Ohio, shows skill in fine art of brick-laying.

The Good Shepherd Lutheran Church, Royal Oak, Michigan, owes its edifice to the Mission Builders.

a problem to find homes to welcome the boys and give them a "home away from home," including excellent home-cooked food.

The six-man building team spent approximately two and one-half months in each of four locations, working under the direct supervision of a construction company foreman, and with the approval of local and national labor unions. When asked to comment on the young builders who were working under his supervision, Richard S. DeWitt, construction foreman for the Fane F. Vawter & Co. of Des Moines, expressed complete satisfaction with their work, saying, "they are fine, clean, hard working boys."

From a purely financial standpoint, the contribution which the Mission Builders made to the four congregations served during the year was enormous. The actual labor was in itself a bonanza to the young congregations. The boys worked a full eight-hour day, doing every kind of a job from mixing concrete and laying blocks to painting the inside trim. Judging from the reports of local pastors and building committees, these Christian young men not only were exceptionally hard workers, but also became very efficient and fast at a variety of jobs.

But beyond their own hours of actual labor, the Mission Builders had a way of sparking the enthusiasm of congregational members, drawing them in large numbers to contribute many hours of volunteer labor. Said the Rev. Robert E. Langholz of Winterset, Iowa, "Their donation of a year of their life is revolutionary, and their presence here is making a terrific impact on our members and is greatly increasing the amount of time they are willing to give."

The Detroit *Free Press* told the exciting Mission Builders story in three pages of its "Graphic" magazine section. The paper made quite an issue of the fact that the Royal Oak, Michigan, pastor frequently found himself on the business end of a shovel, mixing concrete!

As these two volunteer forces, the Mission Builders and the church members, locked arms in Kingdom labor, building costs were reduced by thousands of dollars. Total savings depended, of course, upon the size of the building. Good Shepherd Lutheran Church, Royal Oak, Michigan, the largest building which the Mission Builders helped construct, was appraised at $75,000 by an insurance company. Cost to the congregation was only $45,000! In every case, this significant financial saving was so essential that the congregation could not have hoped to complete a building program without it.

Another important blessing which the Mission Builders effected by their year's labor was the great saving of time in building schedules.

For some congregations, the saving of time was almost as important as the saving of money. In one instance, a congreation was able to worship in their new building on Christmas, although the expected date of completion was to have been the following February. Another congregation dedicated its chapel on an important anniversary date because two months had been lopped off the building time. All along the line, schedules were left behind by the Mission Builders and congregational hearts sang with joy!

At the builders made their homes in the home of a church member, they also made the church their church. Fitting themselves into congregational life in an integral way, the builders became teachers, singers, ushers and canvassers when the work day was through. In this way, the boys contributed something far more precious than gold. As the Des Moines *Register* suggested in its half-page story of the Mission Builders, the churches built by these young men would have an "added spiritual strength because (these) six young men were 'giving away' a year of their lives."

Easily the most far-reaching contribution made by the Mission Builders was the fire they kindled within their Lutheran Church at large.

The builders, by their pioneering act of voluntary service, broke down an invisible wall that seemed to stand between the faith of Lutheran young people and a determination to express that faith in Christian service. Now the wall is gone; the Mission Builders have shown the way!

But this story would not be complete if it told only of those things which the Mission Builders were able to give. They also received in abundance.

(*Continued on page* 102)

Unspeakable Dignity

by Doris Louise Seger

A MISSIONARY arose to speak before a large audience, the first meeting of her furlough deputation work. With her native language difficult after long disuse, with clothes slightly shoddy, she suffered from a sudden attack of "inferiority."

Suddenly, as she faced the crowd, this Scripture came to her: "Ye are a *royal* priesthood." (1 Peter 2: 9) She straightened her shoulders, and with the dignity of her royal background, quiet and undisturbed, spoke with confidence.

Weymouth, in his translation of Peter's words, says: "You are a priesthood of kingly lineage." If you are among the born-again ones, yours is a kingly heritage. You have been born in the royal family. You are, as Darby's translation says, "a people for a possession."

Long ago, Stephen, with stones less painful than the accompanying ugly jeers, but with a steadfastness born of royal blood, could glorify the Lord by his quiet dignity in the face of ridicule and death.

And perhaps the Apostle Paul, in later years, facing potentate and magistrate, remembered Stephen's princely example. For surely none was more regal in bearing, more tranquil in manner, than Paul when he stood in the presence of Felix. Felix was so impressed that he completely lost his own composure.

In the shop where a young man I know is employed, the telling of a shady story strangely ceases when he steps into the group. He is an example of the presence of Christ in us, that will stifle the oaths of ungodly men. Experiences like his are customary to those who walk in the presence of their King.

A sense of dignity impels a man to do that which is consistent with the worth and greatness of his calling. We are chosen to be sons of God, His very own. This knowledge moves us to overlook every paltry affront from others and to avoid any apparent affront on our own part.

Of course, there is a vast difference between dignity and haughtiness. The one is inborn; the other results from the high opinion we entertain of ourselves.

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While we have nothing in ourselves, we have everything in Him. It isn't so much *what* we are that bestows dignity, but *who* we are. John says (1 John 3: 1): "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We can sing, "Children of God, oh, glorious calling!"

There is no room for harboring an inferiority complex. Once we realize our regal position in Christ, we can give no place to our own feelings of inadequacy. We then depend entirely upon our King.

And remember this, the reason for our calling is that we "might set forth the excellencies of Him who has called you out of darkness into His marvelous light." (1 Peter 2: 10)

Surely the kingly example of our Lord Himself, who with glorious tranquillity and unexcelled dignity walked among men, should inspire us, His children, to live before a confused world the life of *unspeakable dignity*.

The personality of the third member of the Trinity is clearly and spiritually explained.

Who Is The Holy Spirit?

by Lehman Strauss

THE late Dr. Walter A. Maier said in 1948 that, according to public opinion polls, about five million people in the United States say that they are not certain that God exists, and five million more self-confessed atheists declare that no almighty Creator rules the world.

How terrible! Much more widespread, however, than the denial of the omnipotent Lord of Heaven and earth, is the appalling ignorance of millions of professing Christians as to Who the Holy Spirit is. The man in the street, generally ignorant of the fundamentals of the Christian faith, cannot tell you about God, our heavenly Father. And neither can the average Christian talk intelligently about God, the Holy Spirit.

A questionnaire submitted to eighty-two students in a Bible study class contained the question: "Who is the Holy Spirit?" Quite a number ignorantly referred to Him as "it." Yes, too often He is thought of as a mere influence, an indescribable something. Such ignorance on the part of Bible-believing church members is an insult to Almighty God. You would not refer to the Son of God as "it." Almost all of the students in the above mentioned class gave intelligent answers when asked: "Who is Jesus Christ?" No one answered, "*It* is the Son of God. *It* was born of a virgin. *It* lived a perfect life. *It* died a voluntary and substitutionary death. *It* arose from death and the grave. *It* ascended into Heaven, and *it* will come again." To those of us who know Him, such language would sound like blasphemy. Yet the abuse and neglect that Christians give to the Name and the Person of the Holy Spirit is equally blasphemous.

In this day of such widespread religious activity, with much of it beating the air, we need to re-think the Person and work of the blessed Holy Spirit, one of the three Persons in the Godhead. It is with holy awe that I face the constraint to write this article, for who can describe God? And yet, because the Holy Spirit is the almost forgotten Person in the Holy Trinity, I determine to write those things which I have read in God's Word and after which my own spirit yearns.

I have long frowned upon the reprehensible modernist who denied the Deity of Christ, but for quite a few years of my Christian experience, I was blind to a sin in my own life; namely, the neglect of the Holy Spirit. Oh, I did not openly and audibly deny Him, but He was most certainly overlooked. There must be others, I feel, whose experience parallels my own. I fear that in many churches, the Holy Spirit is the forgotten Person in the Godhead.

Upon looking in on some of the vast and varied movements of evangelicals, it seems that, too often, Christians glorify everyone but the Holy Spirit. I have listened to men preach, some of whom had been converted but a short time, others who had been saved for many years, who were in almost total ignorance of essential and vital information about the Holy Spirit.

Now, I am not so much as suggesting that a thorough doctrinal understanding of any great theme of evangelical Christianity is a necessary requisite to being used of God. But when a great crowd,

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a generous offering, a large number of decision cards signed or hands raised brings forth such comments as to exalt the personality of some man, to the sad omission of any reference to the Holy Spirit, something is incongruous.

Whatever is wrong with us? Has the truth of the Personality and Deity of the Holy Spirit lost its hold upon us? Does the scriptural truth of the Spirit's power and priority lay dormant in our hearts?

We need more than a mere academic understanding of the doctrine of the Holy Spirit. We must rescue the great truths concerning the Spirit's Person and purpose in the world until they are so revived in us that His authority is both regnant in us and recognized by those who touch our lives. This is a *must!* It is the Divine priority for the present.

If our knowledge of the Holy Spirit is limited to mere deductions from certain Bible passages, then we do not know Him. If I, as a minister of the Gospel, can give a mere mental assent and a verbal expression of what the Bible says about the Holy Spirit, and not possess a continual awareness of His presence, I am a kind of atheist. Perish the theological idea of the Holy Spirit that appeals to the mind but leaves the heart empty and alone without Him! A formal creed is of no value if it does not change lives.

D. L. Moody once testified: "I remember when I was first converted. I spoke in a Sunday school, and there seemed to be a great deal of interest. Quite a number rose for prayer, and I remember how I went out quite rejoiced. An old man followed me out. I have never seen him since. I had never seen him before, and even now I do not know his name, but he caught hold of my hand and gave me a little bit of advice. I didn't know what he meant at that time, but he said, 'Young man, when you speak again, honor the Holy Ghost.' I was hastening off to another church to speak, and all the way over it kept ringing in my ears—'Honor the Holy Ghost,' and I said to myself, 'I wonder what the old man means.'

"I have found out since what he meant, and I think that all who have been to work in the vineyard of the Lord have learned that lesson, that if we honor the Holy Ghost in our efforts to do good, He will honor us and work through us. But if we do not honor Him, we will surely break down. The only work that is going to stand for eternity is that done by the Holy Ghost, and not by any one of us."

What has it cost the church to neglect and overlook the Holy Spirit? The results are sad and serious. While many churches have not gone modernistic, it matters little to them whether the Spirit is present or absent.

In a certain church in Pennsylvania, the subject of the Holy Spirit was being discussed by a visiting preacher. After the service, an elder in that church came to the speaker, resentful of the message. As proof that the preacher was wrong, the elder produced the church hymnal to show that the Holy Spirit was mentioned in the doxology, in six of the hymns, as well as in the church's creed which had been mimeographed and pasted in the back of the hymn book. But the church was dead. For years there was neither a Sunday evening service nor a mid-week prayer meeting.

After a brief discussion, it was learned

(*Continued on page* 56)

Eager students at the American Soul Clinic in Huntington Park, Los Angeles, learn the art of fishing for souls of men and women.

They Coach Soul Winners

by Dorothy C. Haskin

Miracle conversions seem to abound in the fruitful work of Fred Jordan and his faithful co-workers.

SOME months ago, this unbelievable headline appeared in a Los Angeles newspaper: "Man Returns $50,000 to FBI."

Behind it was the story of a young man sent from the prison farm to fight forest fires. On these different occasions, the wife of a forest ranger talked to him about his relation to the Lord Jesus.

"I'd like to receive Christ as Savior," he finally admitted, "but there is something bothering me. I didn't tell the truth at my trial. I was imprisoned for stealing $50,000, but really I stole $100,000. I still have $50,000 buried in a secret place. What could I do about it?"

The woman blinked at his revelation, but undaunted, urged him to accept Christ as Savior. After he did so, she began trying to find a way to reveal the facts to the authorities without betraying the converted prisoner to those who might seek revenge by taking his life.

Through the advice of the man who had urged her to become a soul-winner, the FBI was quietly contacted. They recovered the money from the basement of the young man's step-mother. Some months later, he was released and is now living a consistent Christian life.

"Woman Renounces Husband Trade" was another headline which recently surprised blase Los Angeles. The Moores and Hardys were neighbors in one of the suburbs of Los Angeles. After drinking together, they agreed to swap wives. It was legal and therefore, they decided, not wrong. They went to Las Vegas where their wife-trading made national headlines.

After Lynn Moore had married David Hardy, she was restless and melancholy. Although she obtained an annulment, she was still unhappy. Her mother tried to talk to her about the Lord. Finally, Saturday night, July 2, 1950, Lynn Moore went to a tent in Norwalk where revival meetings were being held. She was desperate and knew if she didn't find relief she would take her own life. She begged the preacher to pray with her, then sobbed her way into the kingdom of God.

The next afternoon, reporters from Los Angeles Examiner and Herald-Express questioned Lynn Moore. She said that inasmuch as stories of the husband-swapping had gone over the syndicated press wire, she wanted to make restitution by telling that God had convinced her that trading husbands was a sin. Headlines blazoned. Since then, Lynn Moore has been quietly living a Christian life.

Both of these conversions were results of the work of the American Soul Clinic in Huntington Park, Los Angeles. The forest ranger's wife had been led to the Lord by Fred Jórdan, head of the Clinic, and had imbibed his strong conviction that the spiritually born-again should reproduce themselves. Also, the meeting

Project One

To make Christ known as Savior.

in Norwalk that Lynn Moore attended was conducted by Fred Jordan.

The American Soul Clinic is an agressive soul-winning organization with branches in Kansas City, Tacoma, Philadelphia, Shenandoah, Iowa, and Brampton, Ontario, Canada.

They conduct a radio program on a local station Monday through Friday at six o'clock and on the ABC Pacific network on Sunday afternoon. Each department has its own night. The high school department has the unique ruling that no one can be on the program unless he has won a soul to the Lord that week. Last summer, a soloist and her accompanist were supposed to appear on the program each week. But several times one or the other was not eligible and could not appear.

The American Soul Clinic publishes a newspaper, teeming with stories of conversions, that goes to a mailing list of 24,000 and has a circulation of 60,000 copies.

Under their own Board, they have sent fifty-six missionaries to Japan in the past year and a half. Lee Shelley went first to Japan, learning the language as he witnessed and studied the possibilities. He returned to the United States to head the missionary department. Recently, Tim Collins went to Japan to head up the work and scatter ASC missionaries throughout Japan. The only requirements for ASC missionaries are a passion for souls and completion of the Clinic's three-month course. Age is no limitation. Url M. Fox, past seventy-five, has gone to Japan.

Each missionary must have guarantee of his support. The ASC helps him in an administrtive capacity and promises, whenever necessary, to bring him home. General Douglas MacArthur approved the Japanese Soul Clinic headquarters.

The heart of the ASC work is the Huntington Park headquarters. In this building, they hold classes and send soul-winning literature around the world. Most of the staff, averaging around twenty, live there. Today, when so much church work is done by older people, it is surprising that the majority of the staff is between twenty-five and forty years old. They live strictly on faith. Each department prays in its own money. Even the kitchen department prays for its own supplies—but naturally, as one of the staff said, "When their budget is low, we feel it and pray harder."

The backbone of the work is the school. When courses are in session, students come from all over the United States and a few foreign countries. As many as a hundred attend, all welcome to free room and board. And hundreds more have taken the free correspondence course.

The course is strictly one of soul-winning. Dr. J. E. Conant, formerly with the extension staff of Moody, is the dean. At eight-thirty each morning there is prayer. From nine to twelve there are three classes in which subjects from the Bible are related to soul-winning. After lunch, since this is a clinic, they use practical methods of observation. An experienced student and a freshman go out together, ringing doorbells and talking to people about the Lord Jesus.

Last summer, they made an estimated 200,000 calls. Oddly enough, the only people for whom they are mistaken are the Jehovah's Witness, one of the other religious groups which has a positive door-to-door witness. But, as Mr. Jordan says, "They have the method without the message."

The students go out seeking the unreached, whose hearts are ready. Evangeline Adams, a pretty young woman, just knew she couldn't win any one when she first went out. The first person to whom she spoke walked rudely away from her, almost convincing her it was impossible. But she prayed and rang doorbells until a man about seventy years old came to the door. His answers showed Evangeline that he had gone through life without knowing the Savior. His desperate need so moved her that she cried.

Tears came to his eyes, too. Suddenly

The aggressive soul-winning organization has branches in five other cities.

Dealing with souls at the altar is a most vital part of the Clinic's work.

hopeful, Evangeline asked, "Don't you want to accept Jesus?"

At that moment, the man's wife came to the door and asked, "What's going on here?"

"Nothing. I don't want to talk to her," the man answered and walked away.

Grieved, Evangeline went on. But later that day she passed his house again when he was mowing the lawn. She pleaded, "Don't you want to believe in Jesus?"

This time, he nodded "Yes." After they had prayed together, they chatted. To their delight they found they were both Scandanavians and had formerly attended the same church. He was welcome to return to this church because, doctrinally, the ASC stands for the inspiration of the Bible, the virgin birth of Christ, the efficacious death of Christ on the cross, His resurrection and second coming. From there on, doctrine is left to the church of the convert's choice.

Back of this surging work is Fred Jordan. He is a quick-motioned, dynamic man of average height and build, with thick black curly hair and an equally black mustache.

His obsession with the urgency of soul-winning comes from mixed motives. He has a strong fear that Communism will sweep across the United States unless Christians fight it with an aggressive witness. And he has deep conviction that spiritual child-bearing is as much commanded by God as "Be fruitful and multiply."

Statistics claim that 66,000 babies are born daily. When Jordan broke down this figure, he found that of this total only 2,340 will ever hear the gospel. Therefore, in the main, the Christian church is fighting a losing battle in its effort to evangelize the world that can only be counteracted by prolific propagation.

Jordan even feels that his organization should not be necessary—that soul-winning should be the norm of every Christian. He goes to churches of different denominations, preaching his burning message and presenting a brief course in soul-winning. Insofar as possible, he turns men and women he reaches over to local churches. The ASC has neither organized church nor membership.

Jordan has no sense of time and will spend hours dealing with a soul. He says, "It is only once in a million contacts that a person is ready and willing to believe. You have to show them the imperative necessity of believing."

After a person has accepted Christ, he is urged to come to the ASC to testify and take the course so that he may be established in the faith and win others. While most pastors are satisfied if a convert lives a consistent Christian life, Jordan will scarcely call anyone a convert unless he proves the life within him by propagating another Christian.

Before he organized the ASC, Jordan was pastor of a Baptist church in Southgate, near Los Angeles. His time was completely occupied with meetings. His friend Dean Hamilton, a hitch-hiker for God, urged Jordan to resign from his church to go onto the highways and byways witnessing. But Jordan's salary had recently been raised ninety dollars a month and that made him ask, "What about my support?"

"God will provide" seemed like a cliche to Jordan, so he found what he thought was a suitable compromise. He promised his church members that he would have a convert at every Wednesday evening prayer meeting. For the next five weeks, he did little but door-to-door calling and witnessing. He had held many evangelistic meetings in his church, but these weeks of calling produced greater results than any meetings. At the end of five weeks, 126 men and women had joined the church on profession of faith!

Meanwhile, God was working through Dean Hamilton. He had witnessed on the road to a woman named Moore and knew only that she lived near Yucaipa. He persuaded Jordan to go with him to look her up. By a quirk, they found her home. She was drinking with her husband, who, by accident, had taken the day off. Hamilton and Jordan talked about the Lord until the husband shouted, "I'm going to tell them. I'm going to tell them."

"Don't, don't!" she pleaded.

"I am to." He strode to the window and lifted up the curtain. "You see that house across the street? A week and a half ago her father killed her mother in that house and no one has been to see us since."

The magnitude of the situation gripped Jordan. He and Hamilton explained the cross but left without visi-

(*Continued on page* 100)

Jordan (right) interviews a man won to the Lord by the lad.

In Japan, Clinic workers hand out tracts to interested passers-by.

■ **THE SITUATION** described in the accompanying article surprises no one who has read II Timothy 3:2, because disobedience to parents is one of the results of departure from the faith.

If this article errs, it is on the side of understatement. Any teaching that children should be free of discipline so that they may express themselves is more than a mistake. It is a direct denial of God's Word. "A child left to himself bringeth his mother to shame. . . . Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Proverbs 29: 15, 17).

Supernatural wisdom for raising our children is awaiting us throughout God's Word, accompanied by guarantees of success (Proverbs 22:6; Joshua 1:8).

CODER

It is written, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:15).

Spoiled childhood and ruined adulthood are the least of the evils resulting when parents turn their backs on these Scriptures. Such parents also must answer for the eternal loss sustained by the children for whom God holds them accountable. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Proverbs 23:13, 14).

Firm discipline administered by godly parents in subjection to the Word of God—this is the answer, and the only answer, to the practical unbelief which sends a child to hell after a lifetime of misery on earth.

S. MAXWELL CODER
Dean of Men
Moody Bible Institute

What's Wrong with Christian Parents?

by Irene Klingberg

The problem of child discipline seems to perplex parents now as bewilderingly as it ever did. Perhaps here is a solution.

THE six-year-old son of friends of ours is a terror. He thinks nothing of throwing his plate on the floor when he does not like the food. When the fancy strikes him, he will break windows with a hammer, write on walls with crayons or tear up his mother's favorite magazines and books.

His parents are educated, kind, respected citizens of the community—and members of an evangelical church. They are not alone in their plight. No less than half-dozen Christian families of my acquaintance can be put in the category of those whose children are repudiating the Gospel of Christ by their undisciplined activities.

Moreover, I have discovered that what is taking place in families I know is being enacted in Christian homes in various parts of the country.

There is slight comfort in the fact that by and large the frustrated parents of these incorrigible children are aware of the poor testimony to Christianity their children exemplify. The pastors I have talked to report that they are constantly being visited by distraught mothers and fathers who are aware of their failure to properly discipline their children but totally bewildered concerning the solution to their problem.

Far be it from me to tell anyone how to bring up a perfect child. That's a privilege reserved for old maid aunts and bachelor uncles. My children would be the last to claim perfection in themselves or in their parents. But the distaste for disciplined living that is becoming so distressingly evident makes many of us wonder if as Christians we should continue looking through our fingers, rationalizing ourselves and our children into false security.

Project Four

To encourage a strong Christian family life.

Too many Christian parents seem to have acquired the attitude of a recent article, which stated: "Etiquette's for other people." They, like the author, agree that "others can have it."

And that's not news. Discipline, whether self-imposed or externally enforced, has never been a popular pastime. Many of us may have thanked God at one time or other that we weren't born in the highly disciplined, hypercritical Victorian era and that we are now living in a rather friendly, informal period. We even make the claim that we enjoy our Christianity more as a result. But the swing of that hypothetical pendulum which was to bring normalcy has passed its point of return, and we seem to be headed for a miasma of expressionistic debauchery that makes many of us wonder if the day of disciplined control is over.

The Amblefling children are a product of this modern trend. Mr. and Mrs. Amblefling were solicitous Christian parents. They made sure their children had every material advantage so that they would never suffer from hidden feelings of inferiority. They accepted all the teachings of modern child psychology. To salve their Christian consciences, they were able to get their children to memorize a few Scripture verses and learn some hymns.

He Escaped from Alcohol

by Robert L. Carl

HE WAS an alcoholic—dirty, flat broke and tired, his mind filled with self-pity and remorse.

In the fog of alcoholism, Bert Lynch stumbled on through the streets. "I can't go on like this," he said. "I can't go on."

Today that same Bert Lynch is Salvation Army envoy and commanding officer of the Harbor Light alcoholic rehabilitation center in Los Angeles. He knows alcoholics and their problems. He was one.

When a man whose will is broken by alcohol stumbles into the Harbor Light, he's usually placed immediately in the small dispensary. His body aches with fatigue and lack of food. His mind and spirit are shriveled with remorse. His first needs are physical—rest, food, cleanliness. He gets them.

At Harbor Light, few questions are asked. Only the very basic, necessary ones. Name, social security number, whom to notify in case of emergency.

"We don't care who they are, where they come from, whether they have money or not," Lynch said. "When they need help, we always welcome them."

Lynch realizes how needed this help is. He took his first drink of liquor at the age of fourteen and realized almost at once he couldn't do without it.

After a meager schooling, he worked at odd jobs. He finally decided if he were going to succeed in anything he'd have to educate himself. He studied law for a while, then served a four-year term with the Washington state legislature.

His drinking got the better of him, and when it came time for re-election, he was forced out. The self-pity and remorse of his failure only increased Lynch's demand for liquor.

He moved to Los Angeles, where he met a beautiful young girl and married her. Mrs. Lynch was a Catholic. She did not drink. But in trying to help her husband overcome his weakness, the appetite for alcohol overcame and betrayed her own conscience.

For both, there followed days of drunken stupor, days of trying to remain sober, days filled with remorse. The more they drank, the deeper their remorse became. Finally, in despair, Lynch decided to commit suicide. He saw to it that his wife was properly taken care of through insurance policies.

"One night, quite late, I decided to jump out my apartment window," he said. "I couldn't take it any longer. I'd been taught from reading the Bible that God's ideal for man meant that a human body was a temple to be kept clean and healthy. I tried desperately to remember that and live up to it, but I could not fight against the taste of liquor. I was through."

Then a very strange thing occurred, he said. In his alcoholic fog to jump from the window, his hand hit the telephone stand. It was like receiving an electric shock. Spiraling back through his drunken mind came the memory of what his father had said to him many years before.

". . . the Salvation Army will help you, Bert, if you really need them."

In a tense voice, Lynch remarked, "How I actually phoned the Salvation Army in my stupor, I'll never know. But they came at once to help my wife and myself down to their headquarters. They nursed us for three days. At the end of that time, we were both sober enough to go to church."

Before the altar that night, both Lynch and his wife found God. They realized at once that to follow the Word of Christ was not going to be an easy-going, automatic affair, but that Christian life would be a challenge.

Project Five

To foster Christian vigilance in social and political problems.

Since that day, some years back, Lynch and his wife have worked hard for the Salvation Army. At present, he holds the post of commanding officer of the alcoholic center.

Lynch prides himself that in the Harbor Light's two and one-half years of operation, it has given haven to some 1,400 men, sixty-five and seventy at a time. Of these, better than half have renounced liquor completely, taken jobs, proved themselves capable of holding them and returned to their families.

There is a large, severely simple dormitory. Cots line the walls neatly and evenly. It reminds one of an Army barracks. This is where the alcoholics live while their lives knit. It cost each man $5.25 a week for lodging and food for as long as he wishes.

The men eat standing up at shoulder-high tables. Some 160 meals a day are served and 600 on Sundays. Most of the diners are men who come in from the street.

There is a small ward in the rear with a dozen cots and a few medical supplies, including the esoteric medicine given alcoholics. A doctor contributes his services.

All Lynch is interested in now is in helping the man become a better citizen. If he has that desire, it doesn't matter what his politics, color, religion or amount of money his wallet may hold.

Lynch proved to himself that he could become a better citizen when he joined the Salvation Army. "I don't need liquor any more," he said. "I've found something far more satisfactory. I've found Christ."

As the Ambleflings grew older, they breathed deeply of their wonderful freedom. They ruled the roost; they expressed themselves freely, whether with finger-painting or hair-pulling. We were told they had to make their own adjustment to life and the sooner they made it the better off they would be.

Those who looked on in polite dismay were told that the best child psychologists said there are no better teachers for children than other children. Contemporaries have the true perspective, not outmoded parents far removed from them in years and psychological experience.

As the Ambleflings grew taller, and supposedly wiser, they were helped to understand that their lives should be well balanced. Help consisted of suggestions only. Commands were never given. It was understood that an equal amount of time was to be given recreation and work, if they were to be normal beings. They were allowed to "fulfill" themselves by choosing their own types of recreation, friends, church meetings and professions. The parents merely stood by for consultation, if any was needed. The children suffered from no stifling parental prejudices. They were not forced to live out some buried parental desires for fulfillment. They were beautifully uninhibited.

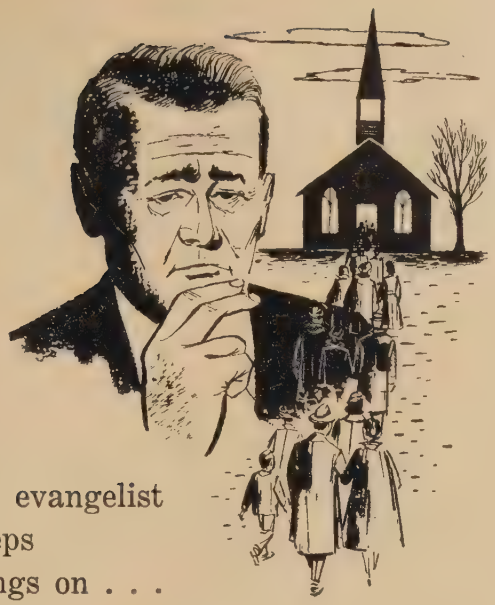
But to the consternation of the parents who had everything planned so perfectly, their children were not instinctively wise. First, they began to show up less and less at church. Then they acquired questionable companions. Eventually, they took to the things of the world which even their parents repudiated: smoking, theater parties, drinking. They hated work. Work was a discipline, and the only discipline they knew was the unrestrained clamoring of their own desires.

In the end, their parents weepingly confided their troubles to their pastor, asking: "Where did we fail? What shall we do with children who are selfish, unspiritual, lazy and cruel?" But try as the pastor will, even though he be trained in the most modern counseling methods, without God's help he shall never be able to undo all the harm done by shallow, Christ-compromising Christian parents.

But the home is not the only place where discipline is lacking. Churches, schools, buses, streetcars, stores and thoroughfares all show fruits of this new, hysterical freedom. Children, even though they may be carefully trained in Christian homes, are constantly being exposed to this virus of unrestraint.

Take our churches, for instance. Not too long ago there were definite rules for church conduct and discipline. The atmosphere in the sanctuary was one of holy anticipation. Today, a gay

(*Continued on page* 90)



Pastor and evangelist took desperate steps to right things on . . .

the day revival came

by Waldo Draw

THE Reverend Joseph Jenkins was jealous. He knew it. But he didn't know what to do about it.

It had started, he realized now, several months earlier when the church had decided to have the famous Dr. Walter Harrison for their spring evangelist. It had been quite a feather in their caps to sign up the much-sought young speaker. It wasn't often that he came to small churches like Grace Gospel Center.

But now he was here—and this was the concluding night of his campaign. And, the Rev. Mr. Jenkins admitted to himself, it had been a good campaign.

He looked out over the congregation. They sat in rapt attention as Harrison brought out one telling point after another. There was old Sven Hanson from the corner store, to whom Jenkins had witnessed for many months. He had never even come out to church before the campaign, but he'd shown up the first night of the meetings, come back the second and on the third night had stepped out for Christ.

And over there was Bill Parker and his bride. Joe Jenkins had called on them for weeks, making all sorts of excuses to take them places. They had seemed to appreciate it, had even come to church. But they had listened unmoved as he preached his heart out every Lord's Day and urged the unconverted to turn to God. Theirs had been the first home to which Harrison had gone for dinner—and that same night they had come forward to accept Christ.

The young people—how often Jenkins had prayed for them!—had been especially receptive to the evangelist's message. Just now, as Harrison abruptly switched the mood of his preaching and inserted a well-timed wisecrack, they burst into laughter.

Yes, Joe Jenkins thought, *I'm jealous. I've been jealous ever since we planned these meetings. I was jealous all through those prayer meetings we had when people thanked the Lord for bringing us the famous Dr. Harrison. I've been jealous all through the campaign. I've envied him because he's so eloquent and I'm so slow, because he can tell jokes and I never could, because he can use all those stories so well and I've never dared tell a one, because he's reached all these people I never could . . .*

The people were bowed in prayer now, he noticed with a start, and Harrison was giving his invitation.

It was a good invitation—not one of those "raise your hand if you love your mother and want to be a better Christian" appeals that Jenkins detested. No, it was a straight-forward, hard-hitting, plea for confession and forsaking of sin and all-out surrender to Christ.

Harrison was a good evangelist. No doubt about it. There wasn't really anything Jenkins could criticize either in his message or delivery. Tonight he had been unusually forceful, and his message should have reached many.

But no one responded. And Joe Jenkins knew why. It was his jealousy that hindered the work of the Spirit, his bitterness that was spoiling the campaign that could turn into a genuine revival. He knew what he'd have to do. In fact, he had known all along that he'd have to do something about this bitterness in his heart, that he'd have to confess it to Harrison and to his congregation.

He bowed his head in fervent prayer, asking God for grace.

Then he got up, walked over to the young evangelist and placed a hand on his arm.

As Harrison turned to face him, Jenkins noticed with surprise that the young speaker's face was wet with tears. "I—I'd like to say something, Brother Harrison," he began.

"Can you wait a minute, Pastor?" Harrison replied in a tremulous voice. "I've got something to say, too, that I—I can't hold back."

Then Harrison turned to face the congregation, who were looking up, waiting for the invitation hymn to be announced. He hesitated, then began. "I—we all know that God hasn't been able to work here tonight, that the Holy Spirit has been hindered. I—I know why. It's because of the—the jealousy in my heart.

"Yes, *jealousy,*" he continued. "Ever since this campaign began, I've been jealous of your pastor. When I went to your homes for dinner, you told me how much you loved him, what a wonderful teacher of the Bible he was. You told me how serious he is, how loving and what a good work he has done. And I knew that no matter how much I did here, you'd give him the credit."

"But, son," Jenkins interrupted, "I'm the one who needs to confess. I . . ."

"Let me finish, Brother," Harrison declared. "Yes, there have been some souls saved—but not because of my preaching. Every one that has come has come because of the seed you planted. I just watered, and God gave the increase! Oh, I've envied you, your friends here, the fellowship—I don't even have a home church—your family—I'm never with mine—the people here who love you. Forgive me, Pastor."

Jenkins reached out, put his arm around the shaking figure of the young speaker. "Son," he said in a husky voice, "Son, I'm the one who needs to confess. I—I've been jealous too. I've been jealous of you and your preaching, jealous of how the folks here took to you. Son, I've held back the Spirit. You—you forgive me, please."

Project Two

To awaken Christians to the reality of a Spirit-filled life.

They stood looking at each other for a moment, through tear-dimmed eyes, oblivious of the congregation.

Then Jenkins turned to face his people. "Brethren, my little children in the Lord, let's gather down here for prayer."

And as they arose and made their way forward, Jenkins knew that revival had come. END

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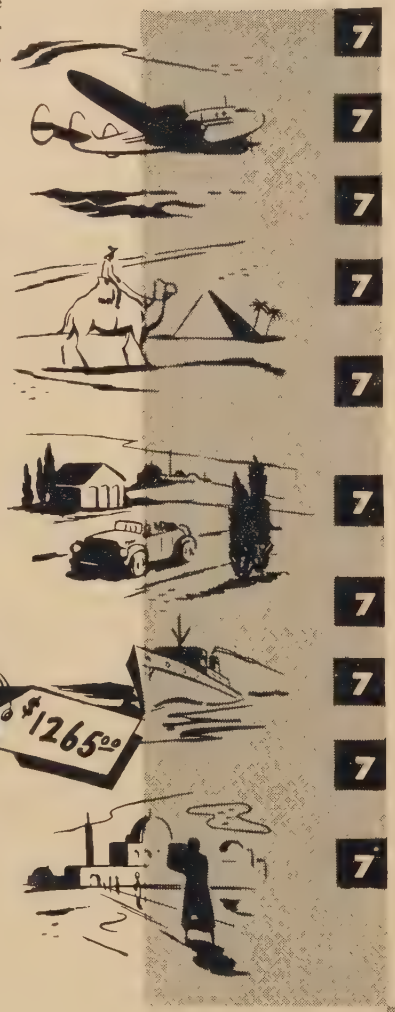

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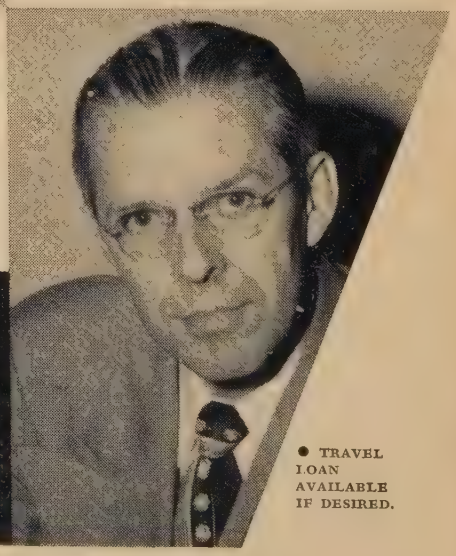

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WORLD

U. S. Protests Bogota Stoning

Rioters Attack New Chapel

FOR THE FIRST TIME in three years the United States State Department had a clear-cut, thoroughly documented instance of Roman Catholic persecution of the Protestants in Colombia, but by late January there was little evidence that the Colombian authorities or the Roman Catholic Church was going to do anything about it.

This time it was the stoning December 22 and 23 of a beautiful new chapel in the capital city of Bogota. The State Department freely admitted the facts in this instance since U.S. Ambassador to Colombia, His Excellency Capus M. Waynick, was on hand for the desecration and reported that the attacks on the church were fomented by a local Roman Catholic parish priest, the Rev. Florencio Alvarez, who personally led the mob of rioters.

WATCH for complete, eyewitness report, "Billy Graham in Washington," in April news section. Graphic pictures will illustrate this feature.

The marchers, according to *Time* magazine, which is not noted as an an anti-Romanist publication, carried banners proclaiming "Colombia is Catholic" and "We Will Not Be Robbed of Our Religion." Priest Alvarez thanked his followers for their "protestation of faith" and denounced "Protestant millionaires from the U.S. who try to sow disunity and uproot the true faith planted by our forefathers."

Another development in the case came on January 19 when the National Association of Evangelicals placed a striking half-page advertisement in the Washington *Evening Star,* protesting the latest Colombian incident.

The *Evening Star* also published a two-column news article covering the series of persecutions which have dogged the Protestant missionaries and nationals ever since the present political battle for power began between the fanatically Romanist Conservative Party and the Liberal Party in 1948.

In the *Evening Star* article, Dr. Clyde W. Taylor of NAE's Washington office was quoted as saying that 100 Protestant congregations have ceased to function since the Roman Catholic-inspired persecution began. In this period, Taylor said, one American has been killed, some have been beaten and jailed and many have been forced to flee.

Ambassador Waynick was present at the first stoning of the Bogota church after he had been summoned to the scene by the Rev. Gerald Riddell of Caddo, Texas, a Southern Baptist minister. Riddell also phoned the Colombia police but their response was sluggish. The building was stoned a second time the next day when the Hon. Max Krebs, second secretary to the U.S. Embassy, was present.

Formosa Ban Lifted

THE STATE DEPARTMENT, which had indicated it earlier would deny passports to missionaries seeking to enter Formosa, now has modified its position and will grant a limited number of permits to travel in the island stronghold of Nationalist China.

"We have been discouraging applications by American citizens desiring to go to Formosa for any purpose," said a spokesman for the Department. "However, we have received information indicating that the food and housing situation has improved and that the danger of military operations in that area has diminished."

WCFA Merges with Mission

THE WORLD CHRISTIAN FUNDAMENTALS Association, founded by Dr. Paul W. Rood, who has served as its president for many years, has been merged with the Slavic Gospel Association, according to Peter Deyneka, general director of the mission.

"Merger of the two associations," Deyneka explained, "will enable us to enter new fields and enlarge the work. We are planning to distribute the Word of God in Russian, Polish, Ukranian and other Slavic languages in all parts of the world where Slavic refugees and displaced persons are to be found. Enlargement of the ministry of broadcasting the Gospel is also planned." The Slavic Gospel Association

LATE NEWS BULLETINS

EVANGELIST BILLY GRAHAM moved his Washington Crusade to Capitol Hill for a Sunday afternoon rally February 3. Despite wind and rain, a crowd estimated at 30,000 or more heard him give the Scriptures' answer to the American dilemma.

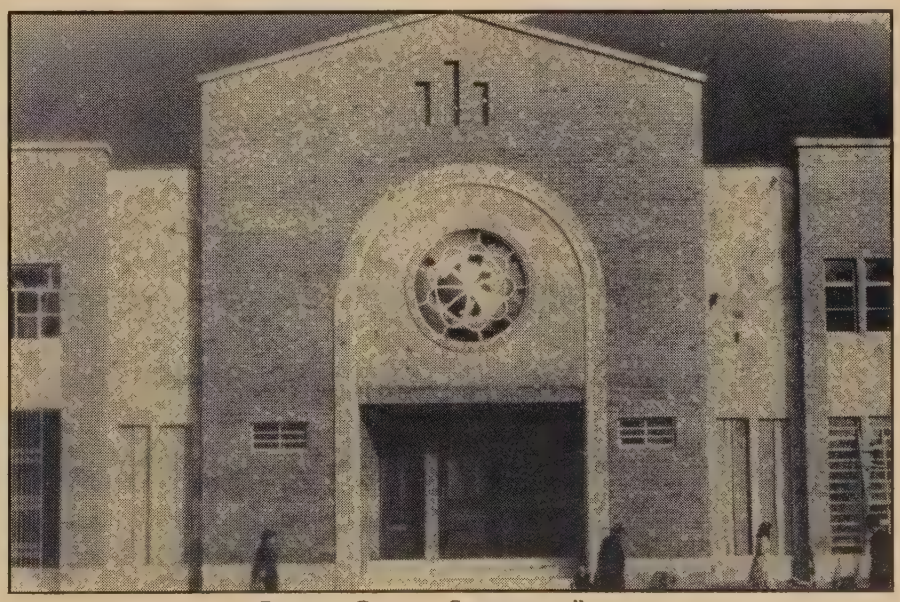
Graham, reportedly backed by a number of senators and congressmen, again requested that President Truman call for a national day of prayer and repentance. It was stated that the President was favorable to the idea. A bill requesting the day of prayer was introduced by Representative Percy Priest of Tennessee.

Dr. J. Walter Carpenter, chairman of the Washington campaign, announced that the meetings would be extended until February 17—a week longer than the originally scheduled dates.

THE LATIN AMERICA Mission evangelistic team, including the Rev. Paul Van Gorder, of Atlanta, and Anton Marco, former opera singer, closed a successful campaign February 3 in Port-of-Spain, Trinidad.

Attendance during the two weeks of meetings totaled 50,000, with 825 decisions for Christ, the group reported. The following Wednesday another evangelistic effort was to start in San Fernando, Trinidad.

MEL JOHNSON, pastor of Crusaders Church, Toronto, has been selected as the new director of Chicagoland Youth for Christ. He succeeds Cedric Sears, now YFCI evangelist.



BAPTIST CHURCH STONED IN BOGOTA
Now there was no doubt about Colombian persecution

Rev. Leon Rosenberg, Founder and Director

"OCCUPY TILL I COME," said the Lord

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The time is short! Watch events in the Holy Land . . . prophecy is being fulfilled and the stage being set for the Lord's return. NOW is the opportune time to act as in Isaiah 62: 6-11:

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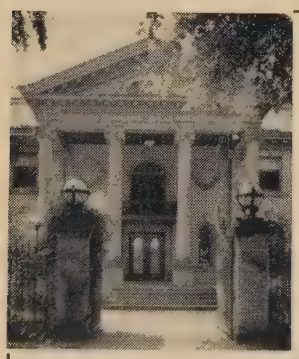
IN THIS ISSUE . . . *Be sure to read Grovenor Rust's reviews of films and slides for use in the visual program of your Sunday school and church.*



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Deyneka has recently returned from Yugoslavia and other countries of Europe where he found a welcome response to the Gospel. He expects to leave soon for Australia.

EDUCATION

UNESCO History Slights God

EVANGELICAL SCHOLARS were cynical about the recent announcement of a new 3,000,000-word "History of Mankind" to be written by 1,000 "world scholars," under the sponsorship of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

What concerns Bible Christians is the fact that although the projected six-volume work essays to cover the entire range of human history, the extended published contents did not include a single reference to "God, Christ or Christianity."

Yet the new encyclopedic history was described in a front-page story of the *New York Times*, a 106-inch article, as a project that would "bring together in six volumes the pertinent knowledge of all races, cultures and peoples, past and present."

In view of the repeated charges that UNESCO is dominated by atheistic and subversive scholars, and because of the lack of reference to Christianity in the *New York Times* article, the accusation seems to have some basis in fact. Actual supervision of the work is not being undertaken by UNESCO officials, as such, but an international commission for a Scientific and Cultural History of Mankind.

Both the vice president of the commission, Dr. Julian S. Huxley of England, and the chairman of the editorial committee, Dr. Ralph E. Turner, professor of history at Yale University, were branded "atheists" in an address delivered January 14 at Providence by Dr. Clyde W. Taylor of Washington, secretary of affairs for the National Association of Evangelicals.

When a CHRISTIAN LIFE researcher brought the absence of the word "Christian" to the attention of Professor Turner, he wrote, "Although I have used the term 'Christian Culture' in my own work, 'The Great Cultural Traditions,' it seemed best not to use the term in planning the 'History of Mankind' for all western culture. The term will be used, therefore, only to designate a strand, truly a very important one, in the development of western culture."

Professor Turner then went on to say: "Christian Culture will be treated in different parts of Volumes II, III, IV, V and VI. In Volume II origins will be discussed. In Volume III the spread of Christianity and its differentiation into Roman Catholic, Greek Orthodox, Syrian, Nestorian, Coptic, etc., will be treated. Volume IV will contain an account of the rise of Protestantism in its several forms, the Roman Catholic reformation, and the missionary movements that carried diverse forms of Christianity to the Americas and other parts of the world. Volume V will carry forward the account of these missionary movements; it will also discuss the interaction of various forms of Christianity and secularism. In

Volume VI, which deals with the 20th century, an evaluation of Christian influences upon various cultures and societies will be made."

"Since the list of consultants is not complete, I am not at liberty to release the names of consultants on the history of Christianity to whom problems of treating and interpreting its aspects will be referred," Professor Turner continued. "I can only say that they will be four in number, two Roman Catholics and two Protestants, and each of them will be a distinguished scholar."

The editor also referred the CHRISTIAN LIFE representative to the specific references dealing with the influence of Christian culture in his own work, "The Great Cultural Traditions."

Christian Schools Increase

ENROLLMENT in Christian day schools has increased by more than 120 per cent in the last 30 years and by 86 per cent in the last ten years alone, the National Union of Christian Schools, Grand Rapids, Michigan, has announced.

Representing 26,650 pupils in 156 schools, the National Union is the outgrowth of the Christian school movement brought to the United States before the turn of the century by Protestant immigrants from The Netherlands.

Christian schools reported a gain of 1,625 pupils in the last year, the National Union said. In the last 10 years the number of schools increased 71 per cent and the number of teachers 98 per cent, the group reported. There now are 925 teachers.

Currently, Christian schools affiliated with the National Union are located in 24 states and three Canadian provinces. Principal supporters of the schools are members of Christian Reformed churches, although they are not operated under church supervision.

Multnomah Gets Campus

MULTNOMAH SCHOOL of the Bible in Portland, Oregon, will soon have a campus of its own as a result of the purchase of the Oregon State School for the Blind in the same city at a sacrifice price of $190,000.

Removal of the Bible school from its present valuable, but scattered, properties in downtown Portland will be undertaken in time for the opening of school next fall. The new purchase will provide Multnomah with seven brick buildings and a ten and three-quarter acre campus.

Officials and students of the Bible school are convinced that opportunity to buy the institutional property came as a result of definite prayer.

The new buildings, which are all of brick construction, will permit the housing of 175 in contrast to the present dormitory space for 79.

From all indications, the present Multnomah buildings will bring more than the $190,000 asked for the blind school campus. Dr. Willard M. Aldrich, president of the Bible school, said that some changes will have to be made in the newly acquired property, but that all of the buildings were in good condition.

Class Before Dawn

A SEMINAR on "Divine Love and Righteousness" at Fuller Theological Seminary is probably the only college class in the nation held before dawn.

Seven students are enrolled in the twelve-week course led by Dr. Carl F. H. Henry of the seminary faculty. He explained that the unusual hour of 6:40 a.m., was selected because the students who wanted the seminar had no regular class time open on their schedules and preferred to work it in before breakfast rather than give it up.

In the six weeks the seminar has been running there have been "virtually no cuts," Dr. Henry said.

More than 70 amateur and professional writers jammed the fourth annual Christian Writers Conference and Workshop sponsored by Christian Writers Institute late in January in the CHRISTIAN LIFE *auditorium in Chicago. Among the featured speakers was the Honorable O. K. Armstrong, Missouri Congressman (second from left). Practical tips and techniques in various fields of writing were stressed by the distinguished panel of speakers.*

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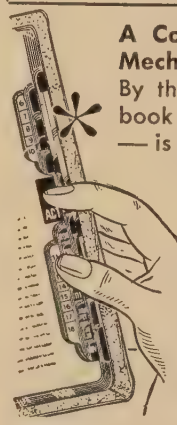

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Rome Rediscovers the Bible

by James V. Claypool
American Bible Society

A NEW turn in attitude toward the Bible is being taken by the Roman Catholic Church.

While the emphasis upon the Bible as a book of devotion and a source of freedom and power is not novel in Protestant history or in the experience of evangelical believers, the Roman Catholic development is new. This sacred book, which hitherto had been generally forbidden to the Roman Catholic laity, has now been put in their hands.

It is significant and provocative that in recent months Roman Catholic leaders are reproving their members for not reading the Bible more regularly and also identifying the Roman Church as the defender of God's Written Word.

The Supreme Council of the Knights of Columbus is engaged in a nationwide advertising campaign which attempts to convince Protestants that "the Bible is a Catholic Book." In the pages of a brochure on this title may be read such supporting claims as these: "The Bible is, of course, the only book whose principal author is God himself . . . The Bible, besides being the Inspired Word of God, also represents a monumental human effort and solicitude which is preserved in the Catholic Bible. . . . Of what value is the Bible? Its primary value is as the meeting-place of the mind of God and the mind of man. The Catholic Church highly esteems the Bible solely because God speaks to us through it.

"Catholics have always believed the Bible. . . . We believe the Bible, because, with God as its Author, it has God's authority behind every page. . . . There has never been a decree of the Catholic church against the reading of the Scriptures in the languages in which they were composed. The Church approves the reading of the Bible . . . in approved translations; . . . not only authorizes its circulation, but strongly encourages its study and meditation."

It will come as news to many well-read Protestants that "The Catholic Church, and only the Catholic Church, ever really taught the Bible to the people at large, and for this purpose she employed painting, poetry, music, sacred plays and the ceremonial of her services. By these means the people, very few of whom could read, were made familiar with the Bible story and teaching. The Reformers swept away all these things and thus deprived the people of their only means of becoming acquainted with the Word of God, for it was and is useless as a means of instruction to scatter Bibles amongst people who cannot read. Hence the Reformers instead of giving the Bible to the people took it away from them."

Affirmations such as the following from an authorized Roman Catholic publication might reasonably have come from a Protestant periodical: "The Scriptures give the very word of God. . . . The Scriptures are God's word spoken. They are not simply words about God, or about His word or about His saving work. They are His word and therefore His work. The words of Scripture do not point to what God does. They are what He does. . . . The first thing to do with a starving man is to feed him, not to preach to him. He must be fed by the bread of the eucharist and equally he must be fed with the bread of the Word of God in the Scriptures. Any criticism of the way we present the Church to the world must surely be due to the lack of the nourishment the Scriptures can give to the soul."

The widely read Catholic weekly, *America,* used the occasion of Worldwide Bible Reading, sponsored by the American Bible Society during the season from Thanksgiving to Christmas, for a little more prodding of the faithful: "The distribution of leaflets by the American Bible Society, announcing the opening of their annual Bible-reading crusade, should remind Catholics anew of the treasures of Holy Writ which Holy Mother Church continually recommends for daily reading and meditation. 'To ignore the Scriptures is to ignore Christ,' St. Jerome wrote more than fifteen hundred years ago in words the present Holy Father recalled in his Encyclical DIVINO AFFLATU. In this great document, Pope Pius XII added his voice to the insistent urging of each of his predecessors, back to Leo XIII, for daily reading of the Word of God."

Now, having read all the above authoritative pronouncements of the Roman Catholic Church, what does it amount to? I think this sums up our feelings:

1. Roman Catholic leadership is zealous in its desire to bring afresh to their people the great resources of the Scripture itself for encouraging the love of God and holy and righteous living.

2. The Roman Catholic attitude toward the Bible is not quite as narrow as Protestants ordinarily think. What seems to be a bewildering reversal of policy is found to be the fanning into flame of an ember which has been allowed to lie smoldering.

3. It is important that this venerable ecclesiastical organization which we are wont to say "never passes up a good idea" and "always knows a good thing when it sees it" is going all out for Bible reading at a time when Protestants are doing less Bible reading than their fathers and grandfathers.

The current scholarly edition of the New Testament by the Confraternity of Christian Doctrine is outstanding mostly because it is being put into not less than 2,500,000 Catholic homes in America, fully as many as the total issues of our Revised Standard Version New Testament.

Art Museum Dedicated

AS A PART of its silver anniversary celebration, Bob Jones University in Greenville, South Carolina, dedicated its new museum and art gallery recently.

Built at a cost of nearly $150,000, the building houses the University's collection of antiquities from the Bible lands and the collection of religious art. The antiquities were presented to the school ten years ago by Mr. and Mrs. Frank Bowen. The paintings and sculpture have just been acquired by the University.

The new building, which ties in with the other 19—all built within the last five years—is extremely modern in style. The center court contains shrubs and plants from Palestine and Egypt.

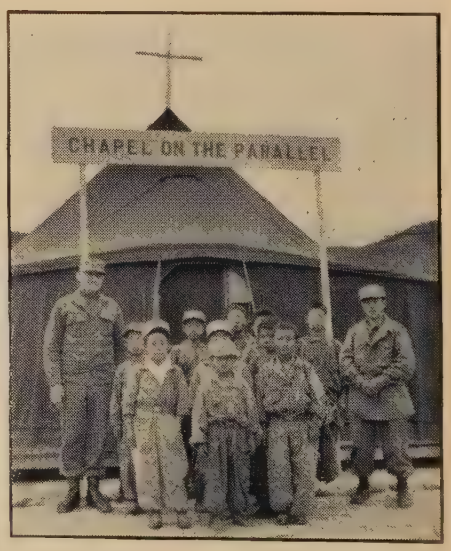
Included in the new art collection are paintings by El Greco, Luca Giordano, Murillo, Guercino, Tintoretto, Botticini, Bicci di Lorenzo, Bacciacca and "Christ at Emmaus" by Alonso Cano.

▸ NATIONAL

Conference on Americanism

WITH THE CARDINAL PURPOSE of "reselling the fundamental principles of Americanism to this generation," the recent Bob Jones University Conference on Americanism attracted a galaxy of leaders to the school's Greenville, South Carolina, campus.

Included among the array of speakers were the Hon. Joseph R. Bryson, South Carolina congressman; the Hon. Clyde R. Hoey, North Carolina senator; Edward McCormick, president of the New York Curb Exchange; Glen E. Snow, past president of the National Education Association; Morse Salisbury, director, Division of Information Services of the Atomic Energy Commission; Abraham Vereide, executive director, International Christian Leadership; Dr. John Temple Graves, editor and columnist, *Birmingham Post;* John G. Talcott, New England industrialist; Ralph Robey,



South Korean youngsters attending Sunday school conducted by UN chaplains are shown outside the famous "Chapel on the Parallel," located directly on the 38th parallel. Left is Chaplain William T. Pelphrey of the 4th Signal Battalion Corps, United States Army, who teaches the class, assisted by a Korean chaplain (right).

vice president and chief economist, American Association of Manufacturers; James R. Young, associate editor, *Anderson* (South Carolina) *Daily Mail;* the Hon. Gordon Browning, governor of Tennessee; W. F. Patterson, director, Bureau of Apprenticeship, Department of Labor; John Paul Lucas, Jr., of the United States Chamber of Commerce and public relations director for Duke Power Company, Charlotte, North Carolina; Clifford R. Russell of the Office of Price Stabilization; and Miss Freda Urley, former Communist and author of the best-seller, *The China Story*.

"I am not so much disturbed about enemy bombs that may be dropped upon our American cities as I am about the termites of moral decay in the foundation of our American society. . . . I believe in making America strong, but it is more important that America be strong in the Lord and in the power of His might," declared Dr. Bob Jones, Jr., in commenting on the conference.

Fight Delayed on Vatican Post

ALTHOUGH GENERAL MARK W. CLARK, at his own request, was removed as nominee for the proposed post of Ambassador to the Vatican, President Truman curtly announced he expected to carry out the appointment of full-fledged ambassador to the Vatican.

The President's adamant position flaunted the requests of the nation's Protestant forces, which for once were united on an issue.

Clark's withdrawal gave temporary relief at least to the U.S. Senators who were almost unanimous in feeling that President Truman was tossing them an extremely hot potato in an election year. Many senators, especially those from the South, announced that they would vote against the establishment of an embassy at the Vatican, regardless of whom the nominee might be. Some expressed the belief that nomination of a Vatican ambassador never would gain confirmation from the Senate.

Protestant leaders were mapping a continued fight against the issue even though General Clark's withdrawal from the scene had brought about a temporary lull in the battle.

Circle 3 Finds a Project

CIRCLE NO. 3 of the College Church of Christ in Wheaton, Illinois, was made up of a large number of elderly women who could not see well enough to sew.

Last year in looking around for a project in which all could participate, one of their number happened to read a tract on prayer issued by the Great Commission Prayer League. They decided that they would systematically pray for missionary needs.

Mrs. W. H. Walker, of the Central American Mission, sent 30 requests to the circle chairman, who distributed them to the various members. The requests are numbered, and a record is kept of the request and the individual who has agreed to pray.

It was not long before the women of Circle No. 3 began to hear reports of remarkable blessing from areas they were remembering in prayer. Now prayer requests are coming to the ladies from the African Inland Mission, Conservative Baptist Foreign Mission Society, and others.

The problem of a project no longer faces Circle No. 3.

WHAT'S THE LATEST IN CHRISTIAN RADIO AND TV? See page 16. Beginning this month there will appear a regular monthly column edited by Theodore H. Elsner, highlighting behind-the-scenes news in evangelical radio and television.

ANNOUNCING TWO CHRISTIAN ASSOCIATIONS MERGED

The WORLD CHRISTIAN FUNDAMENTALS ASSOCIATION, INC., of which Dr. Paul W. Rood was president for many years, has joined the SLAVIC GOSPEL ASSOCIATION, INC., of which he is chairman and Peter Deyneka is founder and general director.

By merging these two Associations, we will be able to extend the Lord's work farther and wider to reach the unreached with the gospel. We invite all God's children to join us in prayer and through their gifts to enable us to send out and support more missionaries, to distribute more New Testaments and other fundamental gospel literature among the Slavic-speaking people and others, as well as the Jewish people in Cuba and Uruguay, to broadcast twenty half-hour Russian programs weekly on short wave from HCJB, Quito, Ecuador, to maintain the Russian Bible Institute in Argentina, and to help, with relief, the needy Christians and D.P.'s in Europe. Our fields are Europe, South America, U.S.A., Canada and Alaska.

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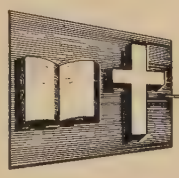

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Bible Society Seals

THE DUAL THEMES "Search the Scriptures" and "Share the Scriptures" have been adopted by the American Bible Society for its 1952 seals. The Society has urged wide use of the seals throughout the year to encourage wider reading of the Bible.

The seals, which are usual postage stamp size, are printed in three colors. One, with the inscription, "Search the Scriptures,"

shows an open Bible illuminated by an oil lamp. This is an adaptation of the Society's official seal which has been in use since 1841. The other, with the inscription, "Share the Scriptures," shows a young man symbolic of the millions of young people everywhere who are turning to the Bible in these troubled times.

"These seals were designed to encourage greater reading of the Scriptures," declared Dr. Robert T. Taylor, general secretary of the Society. "Publishing and distributing the Bible is not enough. It must be read more widely and shared with more people."

The American Bible Society, founded in 1816, is one of the oldest missionary societies and interdenominational agencies in the world. Its single purpose is to encourage wider circulation of the Scriptures without note or comment and without profit to people throughout the world. For the past ten years it has maintained an average annual distribution of over nine million volumes. Up to the end of 1950, the Society had distributed 406,422,010 copies of the Scriptures.

The Rug and Revival

THE STORY of how an old rug was involved in the recent revival at Buffalo Bible Institute is recounted in a unique tract released by the school.

The rug was a part of the testimony of three roommates whose lives were changed. One of them said: "The Lord really convicted me of the fact that I was disobeying rules when I thought of the rug in front of our door."

"The rug was there," a second student explained, "to keep the Dean of Women from seeing the light which wasn't even supposed to be turned on."

"Even though such disobedience may seem to be a small thing," they continued, "we knew that the rug was hindering our testimony for the Lord. . . . That rug not only kept the light from shining under the door, it also kept the Light from shining out through us to others.

"As soon as the rug was removed from the door and used as a prayer mat by the bed, the Lord began doing things."

Students at Buffalo Bible Institute experienced revival blessing as an overflow from the testimony of an earlier movement of the Holy Spirit at Houghton College, according to D. K. Reisinger, president.

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Radio Leaders Join Crusade

THE CHRIST FOR EVERYONE campaign, launched by Horace Dean, president of Christ for America, has met with hearty responses from many of the nation's evangelical leaders.

Dr. Charles E. Fuller, Premier Ernest C. Manning and Theodore Epp have indicated their support of the movement in nationwide radio broadcasts.

Simultaneous evangelistic efforts will be held in churches across the nation in October, according to the plans of Christ for Everyone backers. Many centers will engage in city-wide and union efforts, but in many instances pastors will serve as their own evangelists in the all-out effort to reach individuals for Christ.

Billy Graham wrote: "You may rest assured that I am whole-heartedly back of the movement and will do everything I possibly can to cooperate. . . . I will do my best."

Converts by Mail

IN AN EXPERIMENT to see how non-Romanists would respond to a direct mail evangelistic effort, the Roman Catholic Paulist Fathers of Lubbock, Texas, inserted an ad in their local newspaper, which read: "Free Correspondence Course in the Catholic Religion."

That was back in 1946. A campaign launched in Boston in 1948 brought in 168 requests for the course and some 17 conversions to Roman Catholicism, according to the Rev. Maurice Fitzgerald, who rated the returns as a success.

Priest Fitzgerald believes that this method has proved itself "perhaps the chief means today of recruiting non-Catholics to study the Catholic religion."

Protestants may be sure that similar use of the newspapers may be expected in the coming months.

Revival at Greenville

GREENVILLE COLLEGE, Free Methodist College located in the Illinois town of the same name, felt the warmth of revival as the result of recent evangelistic campaigns conducted by the Rev. J. C. Black of Bedford, Indiana, and the Rev. Dwight Ferguson.

Among the converts were two of the school's basketball stars.

Rhee Pleads for Bibles

SYNGMAN RHEE, president of Korea, in a recent strong plea to the Pocket Testament League for Scriptures to be distributed in Korea, has given a clear-cut evidence of his own faith.

RHEE

"Realizing the power of the inspired Word of God as I do," he wrote, "I eagerly welcome the plan of the Pocket Testament League to distribute millions of copies of the Holy Scriptures in our country. . . . During this war, the citadel of faith has been our strongest protection against despair. . . . The widespread distribution of portions of the Scriptures by the Pocket Testament League will help us

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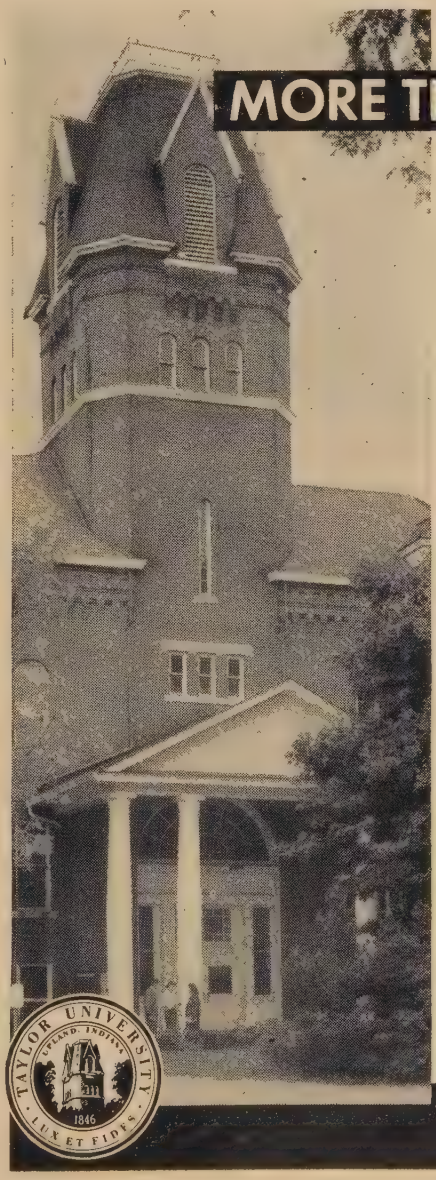

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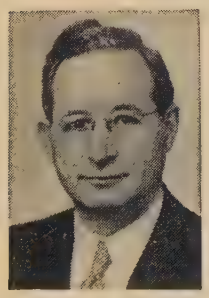

Rev. Jacob Peltz

From Palestine where there is such an appalling food shortage, an earnest Hebrew Christian wrote: "We have three children. It is often impossible to prepare a decent meal, as victuals are very scarce. Though for us Hebrew Christians life is doubly hard in the Holy Land, yet we have firm faith in our Lord Jesus Christ. We are so thankful for all you are doing to help us in our struggle to be true to Christ."

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to carry forward the mission of deepening and strengthening our spiritual resources."

YFC Sets 19-Point Goal

YOUTH FOR CHRIST International has embarked on a 19-point "total job" project for 1952 as a working plan for its year's all-out effort at world evangelization in this generation.

The plan was announced by Dr. Robert A. Cook of Chicago, now serving his fourth year as president. The movement now exists in 78 nations of the world, Guam and British Guiana being the latest countries to become a part of the Youth for Christ orbit.

The ambitious ten-point foreign program includes: 1) a YFC leader in every big city of the world; 2) great soul-winning crusades; 3) adequate follow-up of converts; 4) complete equipment to get the job done; 5) literature program; 6) scores of teams to serve from three to six months in foreign countries; 7) World Congress in Belfast, August 10-17; 8) national conferences in scores of countries; 9) radio, when practical and possible; 10) leadership training of national workers.

The nine-point program to implement work already being done by an estimated 1,500 rallies in the U.S.A. and Canada includes: 11) expansion of the local rally unit; 12) 2,500 high school Bible clubs; 13) servicemen ministry through rallies and camps; 14) extended juvenile delinquency work; 15) national radio and television programs; 16) literature, YFC magazine, etc.; 17) unusual approaches as at night clubs, sporting events, factories, clubs; 18) county fairs, rural rallies; 19) city-wide crusades.

Other Youth for Christ developments include the release of *Counter-Attack,* a 30-minute documentary film presenting the church's answer to teen-age moral decay; a special leadership training school to be held April 14 through 18 at the Northwestern Schools, Minneapolis; and the appointment of Eugene Boyer of York, Pennsylvania, as YFC representative in France.

Reinhold Barth, YFC leader in Germany, was scheduled to conduct two special meetings in Netherlands cities in February.

Religion in Schools Pushed

A RISING SURGE of demand that religion be re-instated in the curriculum in American public schools gave momentum to the recent recommendation by the New York Board of Regents that schools start their day with prayer.

A similar stand was taken by 100 educators from state teachers colleges across the country who met at Yale University for the specific purpose of exploring the place of religion in the tax-supported training of public school teachers.

When the New York Regents came out with their unexpected statement, one of their number declared that their stand on prayer was "just the beginning of the board's program to re-emphasize the religious heritage of America."

Asked by John Lord O'Brien, Washington attorney, if the Regents' recommendation had the board's unanimous consent, Wells V. Moot of Buffalo, a member of the board, replied: "It was not only unanimous, it was made with great enthusiasm on the part of every regent. We knew that some might take us to court about it, but

WOODS, TROUTMAN, GUSTAFSON
An ancient challenge was re-stated

we faced the situation that it was high time we took a stand.

"For many years," he continued, "there has been a tendency to omit all mention of religion in the public classroom. This is cheating, for religion has played an important part in the history of America and it is no more fair to omit religion than it would be to omit other subject matter."

Rochester's Board of Education has approved the Board of Regents' recommendation for the opening of schools with prayer but other large cities of the state have been slow in acting.

Winter Bible Conference

CHAPEL IN THE PINES, begun by the Rev. William Young in Orlando, Florida, in 1950, already has lined up a conference schedule that includes outstanding leaders of evangelical Christianity. Remainder of the 1952 lineup includes:

Dr. Albert Huges, Toronto, February 11-24; Dr. Walter Wilson, Kansas City, February 25-March 2; Dr. Henry Grube, Mobile, Alabama, March 3-9; Dr. Franklin Logsdon, Chicago, March 10-16; George Mundell, Philadelphia, March 17-23; Howard Burtner, Harrisburg, Pennsylvania, March 24-30.

▸ MISSIONS

1,550 at Mission Rally

SCORES OF CHRISTIAN CHURCHES and 14 Bible institutes are flourishing among North Korean and Chinese Communist prisoners of war held in UN camps, Dr. T. Stanley Soltau told 1,550 delegates to the third Student Missionary Convention sponsored by the Inter-Varsity Christian Fellowship at the University of Illinois.

"North Korean pastors who were forced into the army by the Communists are steering this spiritual revival," he said. "They are being aided by American chaplains and the 20 missionaries who were permitted to return to South Korea."

Dr. Soltau, pastor of First Evangelical Church in Memphis, was a missionary in Korea from 1914 to 1939 and returned December 23 from a two-month tour of South Korea.

He told the gathering, most of whom are preparing for foreign missionary service, that at least 300 Presbyterian pastors had been killed in Korea and that in other areas as many as 80 per cent of the elders, deacons and pastors of the faith had paid with their lives.

The five day convention drew students from 46 states, six Canadian provinces and 17 foreign countries. They represented about 100 denominations.

Delegates were welcomed to the convention in an opening address by C. Stacey Woods of Chicago, general secretary of the IVFC, who told them that "Our job is to do just what God said, 'Go and tell.'" Woods was aided by Charles H. Troutman, associate general secretary, and Wesley Gustafson, missionary secretary, of IVCF.

Among the speakers who addressed the conference were Dr. John A. Subhan of Bombay, bishop for southern India of the Methodist Church; Dr. Eugene Nida of New York, secretary for translations for the American Bible Society; Paul J. Lindell of Minneapolis, general director of the World Mission Prayer League, Inc., a Lutheran organization; and Dr. James D. Brown, missionary to India and Pakistan of the United Presbyterian Church of North America.

Dr. Nida told the convention that too many Americans substitute psychiatry for religion.

"They have paraphrased the blessed old hymn, 'Yield Not to Temptation,'" he said, "in this way:"

> "Yield to every temptation,
> For yielding is right.
> Every yielding will help you
> Some complex to fight."

Dr. Nida scored cultural pride, religious pride and "partial motivation" as factors which have hindered the cause of missions around the globe.

Dr. Subhan described his own conversion from Mohammedanism and said that grain, Fulbright scholars and Bible-preaching missionaries had teamed to create a strong tie of friendship between India and the U.S. However he warned:

"India today is at the crossroads, forced to choose between Communism and its old way of life. The Gospel of Jesus Christ is needed to guide it away from Communism into a new way of life into the path of a truly Christian nation."

While evangelical students were gathered at the IVCF conference in Illinois, some 2,200 other students met for the 16th quadrennial convention of the Student Volunteer Movement, once a great force for missions and now closely tied in with the ecumenical movement and National Council of Churches. The group heard addresses by Dr. John R. Mott, SVM founder; Dr. Frank Laubach and others. It was the largest SVM has ever held.

Christianity on the Run?

COMMUNISM IS BEATING Christianity at its own game of evangelizing the world, the Rev. Richard Shaull, missionary from Chile, told delegates attending the annual meeting at Toronto of the Foreign Missions Division of the National Council of Churches.

His speech keynoted the apprehension of the conference over Communism. Some 400 United States and Canadian Protestants heard almost every speaker refer to it as the greatest force facing Christianity today.

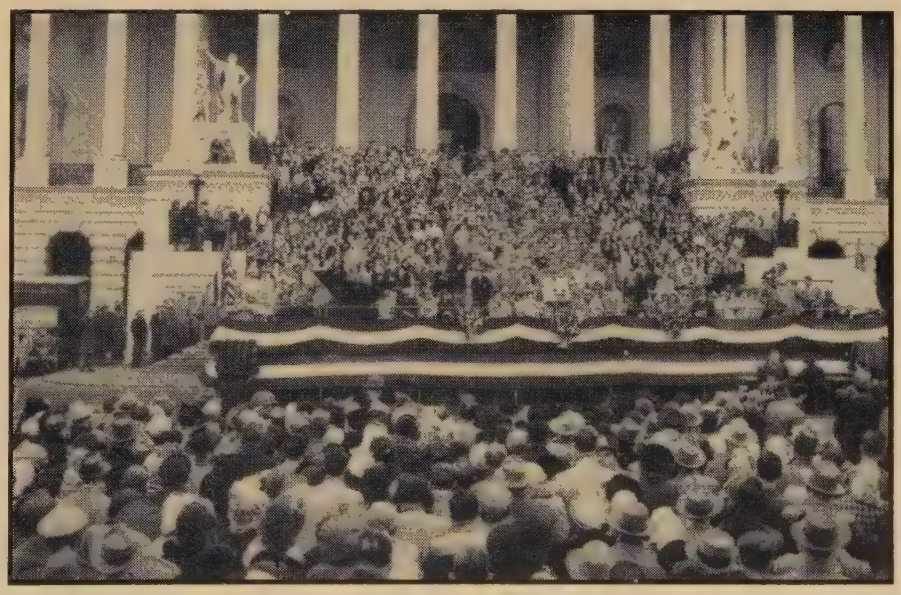
Red successes in China and elsewhere have not been achieved primarily by military might but "by a keener awareness of the human situation, a clearer message and a more dynamic commitment to its task," Mr. Shaull asserted.

In many instances the Communists are out-living and out-dying the Christians, he added.

CIM Reorganized

FACED WITH ONE of the most drastic crises in missionary history when its entire organization and workers were forced by the Communists to leave Red China, officials of the China Inland Mission met in London in December to face the enormous task before them.

Result was a complete change in the organization, a renaming of the work as the China Inland Mission Overseas Missionary Fellowship and the retirement of



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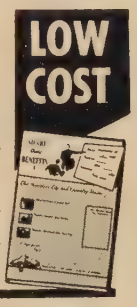

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the general director, Bishop Frank Houghton, who has been in ill health for some time.

Decision to extend their labors into Thailand, Malaya, Japan, British Borneo, the Philippine Islands and Indonesia was made. Already many top workers of the CIM had been conducting surveys in other parts of Asia to provide officials with information on which to make their decisions at the London meeting. The main headquarters for the new Fellowship will be at Singapore. Actual control of working missionaries is now in the hands of regional directors.

Mission leaders declared the Fellowship intends to maintain the distinctive characteristics and principles of the old CIM.

Portugal Called 'Fruitful'

PORTUGAL IS PROBABLY the most fruitful field for evangelism in Europe at the present time, according to Dr. Vincent Brushwyler, general director of the Conservative Baptist Foreign Missionary Society, after a two-month survey trip of CBFMS mission stations in the Belgian Congo, French West Africa, Italy and Portugal. He was accompanied by Dr. Walter Pegg of Huntington Park, California, CBFMS vice president.

BRUSHWYLER

They report that more progress has been made in Portugal in the last 10 years than in the 90 preceding years of missionary work there. A revival began two years ago in Portugal which is making itself felt in many areas.

The Belgian Congo area has been productive of many conversions—some 12,000 being reported by the 40 CBFMS missionaries during the last year. Some 15,000 children are enrolled in station and village schools operated by CBFMS.

"The growing desire of the African to know how to read and write is our great open door for evangelism," stated Brushwyler. He added that in both the Congo and in Portugal nations are beginning to accept the responsibility for evangelizing their own people instead of waiting for the missionary to do the job.

Missions in Japan

HEARTENING SIGNS of missionary activity in Japan come from Miss Virginia Deter of Chicago, Presbyterian missionary in Ishikawa ken. Four Japanese young people recently sailed to the United States for Bible training, with both transportation and tuition paid for by Christian schools that invited them.

Many Japanese, eager to learn the English language, attend classes taught by Miss Deter and other missionaries and thus come under the sound of the Gospel. So exciting is school to the Japanese young people that many come as early as 6:30 a.m. and remain until 6 p.m. An increasing number of spiritually hungry students are accepting God's way of salvation through the Lord Jesus Christ, the missionaries report.

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Victory in Siam & Indo-China

SCORES OF LEPERS are turning to Jesus Christ and many are being helped physically by a new sulfa drug in pill form, along with an iron vitamin, at the Khon Kaen station in Siam operated by Christian and Missionary Alliance, according to the Rev. Paul McGarvey, pastor of The Alliance Church, Orlando, Florida, recently returned from a tour of mission fields.

It is hoped that hundreds of thousands of other lepers in Eastern Siam will receive similar help in the Alliance-manned missions, McGarvey said.

McGarvey also visited the high mountainous stations among the Meo people in war-threatened Indo-China where other Alliance missionaries have been used to win many to Christ.

"Villagers were kept poor sacrificing their animals to the evil spirits," he related. "As the Spirit of God began to invade this stronghold of Satan one village testified that the evil spirits demanded more and more sacrifice until they had to offer a small child by tieing it to the roof of a house and beating it to death.

"There was no village life for fear of offending the spirits. Now they delight in meeting together to sing their theme song, "Jesus Loves Me.'"

In the last year and a half more than 3,000 in the Laos area have turned to Christ, McGarvey reported.

▸ PRESS

Morgan Blake Story Told

THERE PROBABLY ISN'T anyone living in Atlanta or vicinity who hasn't heard of Morgan Blake, noted newspaper man and Christian worker.

Blake relives the highlights of his forty-year career as a sports writer, columnist, Bible teacher and civic leader in "A Sports Editor Finds Christ," which the Hale Publishing Company has announced for March publication.

Blake has had an action-filled life. It began with Billy Sunday's evangelistic campaign in Atlanta in 1917, a year after the author had left his native Tennessee to become sports editor of the *Atlanta Journal*. Up to this time, even while a student at Vanderbilt University, he had been a non-drinker, yet a "happy sinner." Billy Sunday's messages stirred him so that Blake started to drink and kept at it for five years until he was saved in 1922, then joined the Agoga Men's Bible Class of the thoroughly evangelical Tabernacle Baptist Church.

A year later, he was elected teacher of that Bible class, and for 15 years his class services were broadcast over *Journal* station WSB. By 1943, invitations to speak in churches and elsewhere forced him to resign.

Meanwhile, as sports editor, he attended five Rose Bowl games and covered numerous sports events. He resigned the sports job in 1940 to become an editorial columnist.

In December 1944, some long-term prisoners at the Federal Penitentiary in Atlanta mutinied and barricaded themselves in the Segregation Building, alleging certain grievances. The prisoners had disarmed four guards, whom they held captive and threat-

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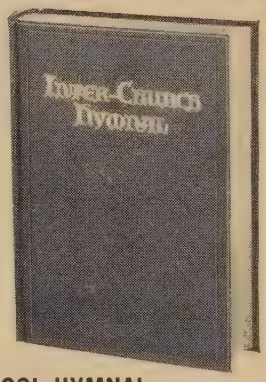

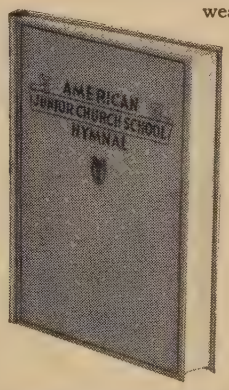

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City..... State.....
Music experience.....

ened to kill if any attempt were made to take the building by force. Blake spent two days with them at their request, and, under his by-line, their grievances were printed on the front page of the *Journal*. The prisoners then surrendered to him, ending the mutiny.

In his column, Morgan Blake has made appeals for money, food, clothes and jobs for the needy. The public always responds.

As one of the leaders in the Billy Graham Crusade in Atlanta in 1950, he is able to relate many of the highlights of the campaign.

EPA Hears Congressman

REPRESENTATIVES from 50 leading evangelical magazines in the United States and Canada, meeting in Chicago for the fourth annual convention of the Evangelical Press Association, formulated plans for a complete press service, including news, stories, articles, and pictures to be known as Evangelical Press with the by-line (E/P), for the particular benefit of evangelical publications and publishers. Its releases are to be distributed monthly to members.

Featured speaker at the EPA convention was the Hon. O. K. Armstrong, Congressman from Missouri, who addressed the editors and publishers at a banquet session, January 23. Congressman Armstrong, speaking on the subject, "What Can We Do to Help?", as an author and staff writer for the *Reader's Digest*, called upon the evangelical press to provide leadership in a nationwide return to the basic moral and spiritual principles upon which America was founded.

Officers elected by the EPA included the Rev. Hart R. Armstrong of Springfield, Missouri, president; Dr. Robert Walker, editor of CHRISTIAN LIFE, vice president; the Rev. Ernest Keasling of Winona Lake, Indiana, secretary; Dr. Martin Erikson of Chicago, treasurer; Dr. H. J. Kuiper of Grand Rapids and Dr. J. DeForest Murch of Cincinnati, Advisory Board members. Six sectional chairmen to develop various fields of evangelical publishing included: denominational and general publications, Dr. Louis H. Benes; missionary publications, the Rev. Ralph Vanderwood; youth publications, the Rev. J. Fred Parker; Sunday school publications, (to be chosen); publishers, B. H. Gaddis; auxiliary members (including writers, reporters, public relation workers and others), Russell Hitt.

▸ RADIO & TV

Christian Disc Jockey Show

FIRST ANNIVERSARY of the "Sacred Record Shop" as an hour-long feature was observed January 5 at Radio Station KXLA, Pasadena, California, with special guests augmenting the disc music. The program, originated several years ago by Earle E. Williams, of Sacred Records, Inc., is generally credited with being the first Christian disc jockey program. It began on a Los Angeles station.

Guests included Robert Bowman, Far East Broadcasting Company executive, Mr. and Mrs. F. H. Lacy, song writer Phil Kerr, Eschol Cosby and his Christian Cowboys, and others. Dewey Eric of Pasadena's Gospel Book Store is a co-sponsor of the program.

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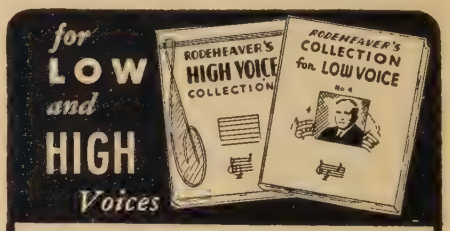

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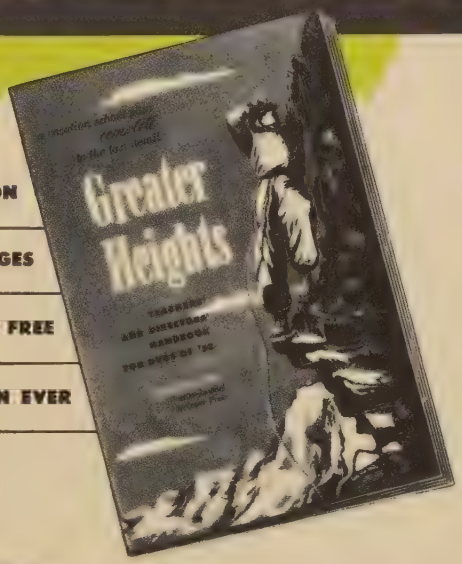

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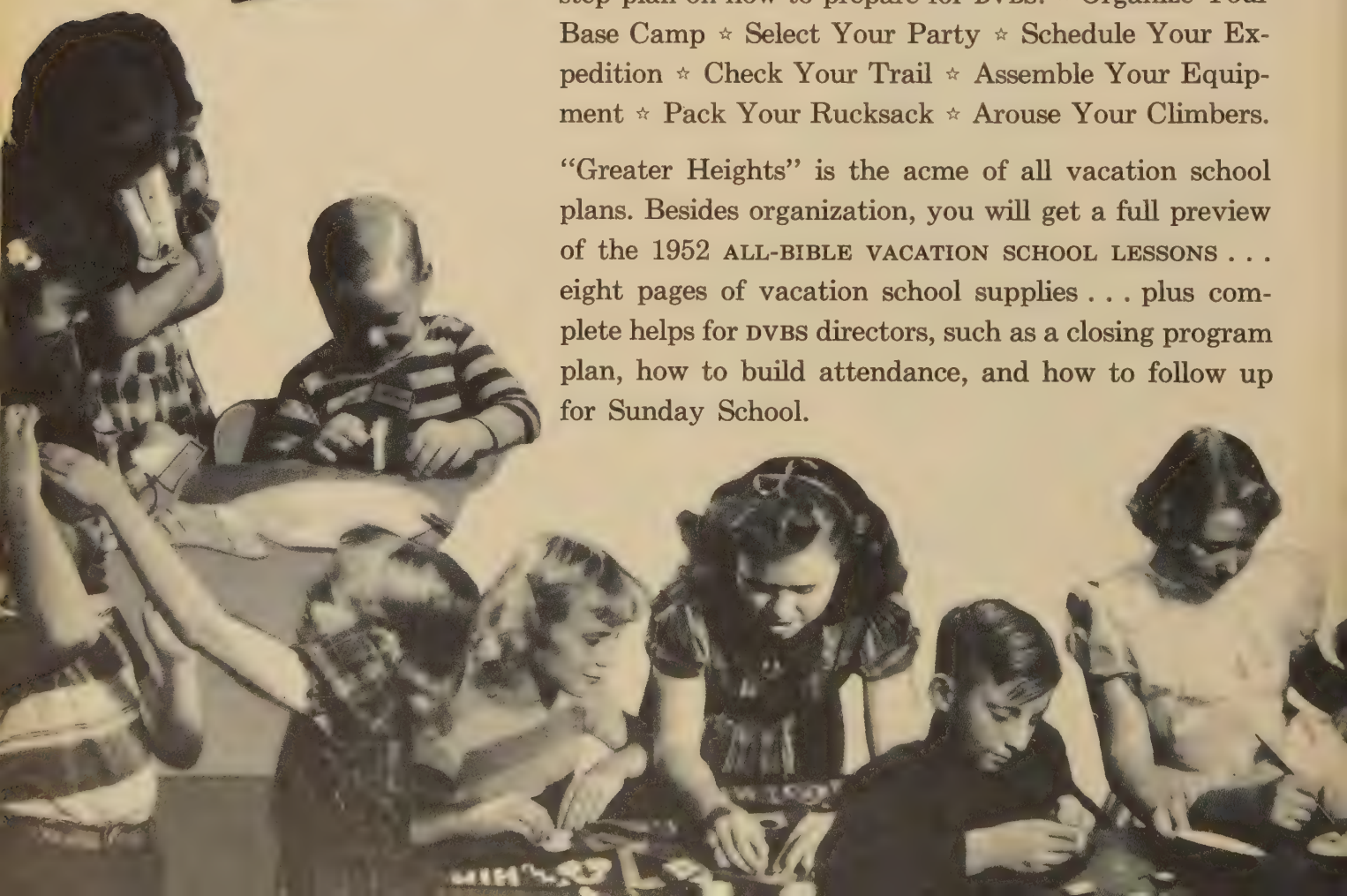

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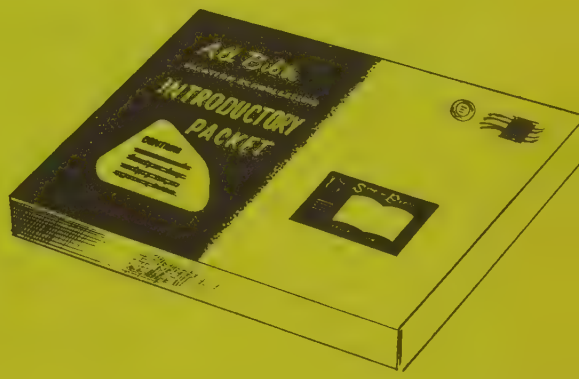

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Celebrates 29 Years on Air

DR. R. R. BROWN, famed Omaha radio pastor, will celebrate the 29th anniversary of his ministry throughout the Midwest area on April 6.

Mr. Brown has addressed his World Radio Congregation from Radio Station WOW without interruption during the 29-year period. On April 6 he will conduct his 1,523 consecutive broadcast.

BROWN

As a result of this radio ministry, thousands of dollars have been channeled to foreign missions, a summer conference at Arnolds Park, Iowa, has been established, and the Omaha Gospel Tabernacle, of which Dr. Brown is founder and pastor, has blessed countless souls. The program is now carried by Northwestern Schools' station, KTIS, by direct wire.

Dr. Brown has spoken over the large American networks, and his messages have been carried by HCJB in Ecuador and DXAW in Davoa City, Philippine Islands.

New Communications Center

GOOD NEWS PRODUCTIONS of Philadelphia in January announced the purchase of a new property which will be used for the expansion of its production facilities in the religious audio-visual field.

The new center at Chester Springs, Pennsylvania, includes 15 major buildings, with studios, laboratories, editing rooms, offices and equipment that will "enable higher quality production at lower cost," officials said.

By using common basic equipment, facilities and personnel for production in the three fields of television, radio and films, the organization expects to reduce overhead and increase efficiency to meet the challenge of secular competition in the mass media of communications.

Production chief of the group is Irvin S. Yeaworth, Jr., whose TV credits include production of Percy Crawford's "Youth on the March" and Jack Wyrtzen's "Songtime."

It is possible that conferences and seminars on various topics in the audio-visual field will be conducted during the summer months.

DENOMINATIONS

10,000 Expected at Springfield

A THRONG of 10,000 delegates is expected to pack the city of Springfield, Missouri, March 25-28, for the world's largest denominational Sunday school convention, the tenth sponsored by the Assemblies of God.

"The decision to make the tenth Sunday school convention an international event comes because we see a new interest in Sunday schools on the mission fields and in many foreign countries," the Rev. Paul Copeland, director of the denomination's national Sunday school department, declared. "There is no surer way of combatting Communism than by providing Christian teachers in every community of every nation of the world."

Delegates will gather each evening in two simultaneous mass rallies in the Shrine Mosque auditorium, seating 4,500, and the Southwest Missouri State College Field House, seating 4,000. In the Senior High auditorium, seating 1,500, a special program for children will be conducted by the Rev. Raymond Ton of Redondo Beach, California.

EVANGELISM

Lintz Sees 2,000 Won

DR. HARRY MCCORMICK LINTZ has completed a fall and early winter schedule of evangelistic meetings in which 2,000 publicly recorded decisions for Christ were made.

He conducted campaigns in Abingdon, Virginia; Rapid City, South Dakota; Glendale, California; Phoenix, Arizona; and Ontario, California.

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Mexican Athlete Saved

GEORGE AGUILERA, Pan-American Olympics champion pole-vaulter and senior student at the University of Mexico, took a definite stand for Christ in the Hyman Appelman Revival Campaign in Mexico City. It was the first time Aguilera, who was reared in the Roman Catholic Church, had ever attended an evangelical service of any kind.

"Approximately 500 have responded to the altar call," John Ashley Woodhouse, Appelman's song leader and soloist, reported regarding the meetings after they had been in progress three days.

Appelman went from Mexico to tiny Jay, Florida, for another campaign.

9,094 Won in Shuler Meetings

IN A TEN-MONTH PERIOD ending in November 1951, the Jack Shuler Evangelistic Team reports, they saw 9,094 responses to the gospel invitation. Of this figure 4,132 were said to be first-time decisions for Christ. These figures were tallies in seven evangelistic campaigns—Dallas; Grand Rapids; Roswell, New Mexico; Sioux City, Iowa; Topeka, Kansas; San Bernardino, California; and Watertown, South Dakota.

Evangelist Shuler was scheduled in 1952 for campaigns in Corpus Christi, Texas; Danville, Virginia; Albuquerque, New Mexico; Flint, Michigan; Sacramento, California; Denver; Eugene, Oregon; Erie, Pennsylvania; Monroe, Louisiana; and Anchorage, Alaska. END

PLACEMENT SERVICE

(*Continued from page* 17)

Ordained man with 10 years' experience as pastor desires place of service. Experienced in youth work, radio, song leading, and evangelistic field. Age 30, married, 2 children. A.B. degree from accredited college, some Seminary and Bible school training. Box M-255.

Young man, 25, married, one child, desires position as full time youth worker in a church or any fundamental Christian organization. Graduate of 3-year pastor's course at Providence Bible Institute. Several years' experience as Sunday school teacher, superintendent, and boys' work leader. Will go anywhere. Box M-260.

Young man, 31, married, graduated from Bob Jones University in January, desires temporary Christian work until summer when he will go to a mission home in anticipation of being accepted for work in Africa. Experienced in evangelistic work, Bible study, and pastoral. Willing to consider any type of work anywhere. Licensed to preach under Southern Baptist Convention. Ordained in January. Graduate of Bible Institute of Pennsylvania. Box M-265.

Man, experienced in advertising, printing and sales promotion, desires to manage or purchase Christian Book Store. Box M-235.

Middle-aged Christian widow with six years' experience as hostess-housemother of a nurses home desires similar position or a position as companion or homemaker in a Christian home. References. Box M-290.

Picture Credits

Cover, Hart Armstrong; page 27, Official U. S. Navy photo; pages 28 and 29, Detroit Free Press; page 39, National Association of Evangelicals; pages 43, 47 (Graham), Religious News Service; page 77, David Ferrin, Providence, R. I.; page 83, Hopkins, Tulsa, Okla.

Female

Young woman desires position in full-time Christian work for next fall. Prefers midwestern area. Experienced in city mission work, children's work and general office work. A.B. degree in religion. Also Bible school and business college training. Box M-200.

Experienced children's worker-pianist-secretary desires position. Box M-205.

Young lady, 27, now serving as Director of Christian Education in a Presbyterian Church which is recently without a pastor. Graduate of Columbia Bible College. Has automobile. Particularly interested in visitation, personal evangelism and building up the church. Desires change to similar position. Box M-210.

Bible school graduate, experienced, desires to serve the Lord as children's worker, church missionary, or secretary. Box M-215.

Mature young Christian, trained in religious and secular education, with interest in counseling and experience in secretarial work, desires connection with church or school in Southern Baptist territory. Box M-240.

Christian young woman, 23, single, graduate of University of Denver with B.A. degree in English and minors in psychology, social science, and education desires a position in a Christian junior or senior high school. Has taught English and Social Science in public junior high. Would also consider a position in Christian writing for magazines or radio. Box M-245.

Both

Born-again Christian couple seeking employment in Christian organization. Husband has had seven years' experience as assistant hotel manager of 200-room hotel. Wife is qualified public school teacher. Both have had experience in managing Christian summer camps. References on request. Box M-230.

Couple desires work in Christian service if it is possible to find suitable care for 15-month old son during working hours. Otherwise, position for husband only is desired. Husband '51 graduate of Roberts Wesleyan College with B.A. degree. Presently studying at St. Lawrence University, Canton, N. Y. Will receive Masters' degree in Education in summer of 1952. Undergraduate major—Social studies; minor English Literature. Graduate field of study is that of Guidance, Counseling, and Personnel Services; secondary education field. Interested in Christian teaching or similar work where we can be of service to young people. Wife graduating from the University of the State of New York Teachers' College. Receiving B.S. degree in area of Elementary Education. Prefers teaching kindergarten or one of the first three grades. Teaching experience and references available. Box M-250.

HOLY SPIRIT

(*Continued from page* 31)

that the elder's idea of the Holy Spirit was vague. That church, like many another, could have its epitaph written: "Thou hast a name that thou livest, and art dead" (Revelation 3: 1). How tragic!

It is of the utmost importance that Christians give some serious thought to what the Bible teaches about the Personality and Deity of the Holy Spirit. It is a sin against the Holy Spirit to think of Him as being less than the Divine Third Person in the Godhead. This is not an appeal to adjust ourselves to a mere "something" but to a Divine "Someone."

A third-century error is with us still. That is the theory that the Holy Spirit is a mere exertion of Divine energy, an emanation from God. He possesses Divine influence, to be certain, but He is not an influence merely. Those who think of the Spirit thusly cannot possibly have the right attitude toward Him, nor can they experience His action toward those who adore and worship Him.

No man can engage himself in true spiritual worship who has not a true biblical conception of the Spirit's Deity and Personality.

Personal pronouns such as "He" and "Him" are used to refer to the Holy Spirit. Our Lord Jesus, when speaking of the Spirit's coming, said: *"He* shall testify of Me" (John 15: 26), and *"He* will guide you into all truth" (John 16: 13). It is conceded that impersonal pronouns are used in the Authorized Version in Romans 8: 16 and 26. But, happily, these are corrected in the Revised Version, and any one who uses the neuter "it" or "itself" when referring to the Holy Spirit commits a grave mistake. It is the position of liberal thought, or ignorance, that the Holy Spirit is an apparition, a phantom.

The Holy Spirit possesses the attributes of personality. We are not to think of personality in terms of our present human existence. Corporeity and person-

(*Continued on page* 86)

THESE SUNDAY SCHOOLS

(*Continued from page* 21)

touched, souls saved, thousands of recruits enlisted for the Sunday school in this its great hour of opportunity.

CHRISTIAN LIFE editors share the enthusiasm of its faithful judges. For what has happened in three hundred and thirty-six Sunday schools might well happen in three thousand, or even more, Sunday schools. This presages a revival of spiritual interest throughout a needy, despairing world. Such a goal is worthy of the prayers of your editors and God's people everywhere.

Figures and statistics alone do not tell the story of the contest. Human courage, ingenuity, resourcefulness—anointed by the abiding presence of the Holy Spirit—played heroic roles. One California lad, for example, knew that an invitation for his parents to attend Sunday school would mean a beating for him. Nevertheless, he and his teacher prevailed upon the hesitant mother and father to attend on Family Day. Thanking the parents for attending, the teacher got this reply: "Don't thank us. We've been having a wonderful time. We wouldn't miss it for anything, and from now on you can count on us."

In Pike County, Kentucky, the Church of the Open Bible, boasting a 1950 average Sunday school attendance of sixty-four, decided to enter the contest. With the nearest public phone some ten miles away in Virginia, and not a single phone in the somes of Biggs community, the visitation problem became acute. Faithful members found shoe leather a capable substitute, however, and they trod the distant mountain paths for new members until attendance climbed to an all-time high of 304 on the final

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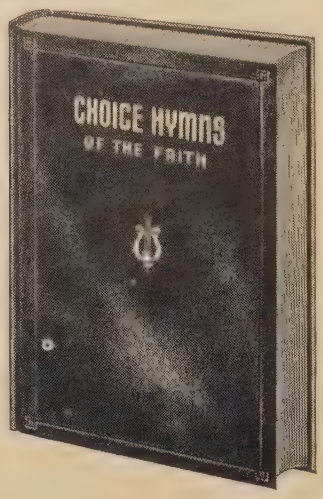
Many churches are advancing the work of the Lord with the aid of these books emphasizing Scriptural hymns and songs.



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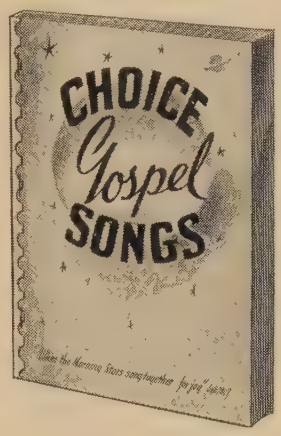

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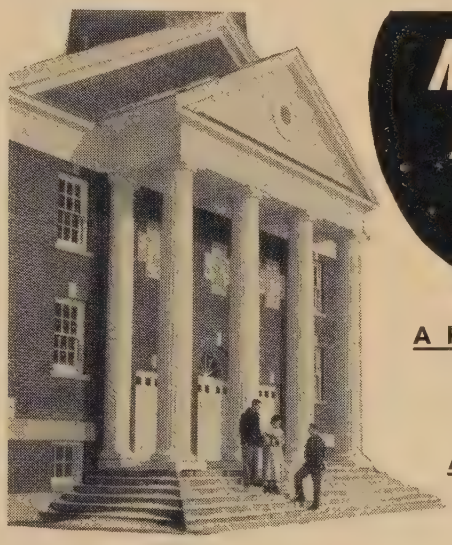

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Sunday of the contest.

Ample evidence was produced, if any were needed, to prove that contest Sunday schools did not resort to proselyting to gain new members. The Rev. A. Timothy Starr, pastor of Calvary Baptist Church in St. Cloud, Minnesota, said: "During these six weeks, we have seen our Bible school grow and develop into the highest attendance in the history of the church. For this we do praise God. At least ninety per cent of our increase came from people who were not going to another Sunday school in our city." The Minnesota Sunday school jumped from an average 1950 attendance of fifty to a record 143 on the final Sunday of the contest.

Some people have zeal for God's house but no zeal for the God of the house.

Among the Grand Prize winners, Hope Union Church of Rosemead, California (Class B), set a remarkable goal of "1,002 by '52," as compared to a top attendance in 1950 or 786. Employing a football theme centering around a "Goal Rush," Supt. Donald McAuley, Pastor William W. Orr and Assistant Pastor V. Donald Buell sparked the Californians to an amazing final-day figure of 1,036. The aggressive winners immediately set a new goal of "1,000 More by '54."

The Class A winner, Central Assembly of God, Springfield, Missouri, employed the energetic leadership of Hart Armstrong, contest director; Howard Alley, superintendent; the Rev. Emil A. Balliet, pastor, and the Rev. Lee Roy Collins, assistant pastor, to make "Operation Doorbell" an overwhelming success. From an average 1950 attendance of 802, the Sunday school climbed to a record 1,150 figure on November 25. Typical of this group's ingenuity were these two want ads which appeared in Springfield papers:

"PERSONAL: George—Urgent, meet me at Central Assembly of God Sunday School, Campbell and Calhoun, Sunday morning 9:45, Ernest."

"SPECIAL NOTICE: Lost—Boys and girls, men and women with souls of untold value. Finders please bring to Central Assembly of God Sunday School, Campbell and Calhoun, Sunday morning at 9:45. Ample spiritual reward."

Many other Sunday schools employed similar methods of attracting new members.

The First Prize winner in Class A, Third Presbyterian Church of Springfield, Illinois, had set their sights somewhat fearfully on the Schulmerich Sound System. As the Rev. H. M. Hildebran lt wrote, "We kept referring to the sound system in a playful way, for we needed a new one very much. The classes in

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the women's department offered to get a new one last October and I suggested that they wait until March 1952, because we might get the sound system offered by CHRISTIAN LIFE. So here we are, and it is wonderful."

Another winner, Bell Baptist Church, Bell, California (Class C), utilized flying saucers (paper plates) dropped from a plane during their Sunday school parade to announce the CHRISTIAN LIFE contest. Pastor Robert Louis Hubbard, Superintendents Maitland Whitney and Thomas J. Garigliano and Assistant Superintendent A. C. Wall engineered the group's successful drive to boost attendance from an average of 251 in 1950 to a record high figure of 646 on the day the contest ended.

From Guatemala, Central America, came the Grand Prize winner in Class D: Iglesia Biblica, whose attendance jumped 171 per cent over that of the previous year. From a 1950 average figure of 239, the Sunday school climbed to a record 778 during the contest.

Reubens Presbyterian Church of Reubens, Idaho, took Grand Prize honors in Class E. Pastor C. Russell Stewart and Supt. Mrs. Wesley Webb directed the Sunday school attendance effort that resulted in a hefty boost from a 1950 average attendance of twenty-five to a record eighty-two during the contest.

Countless other Sunday schools, employing dual weapons of prayer and perspiration, recorded equally remarkable gains. Their novel and ingenious presentations, the pride and joy of CHRISTIAN LIFE editors, will be thoroughly digested and studied before bringing them to the attention of our readers through the pages of "Church and Sunday School Management." These ideas, representing hours of faithful and difficult labor, will enable aspiring Sunday schools to begin planning now for 1952's most significant contest:

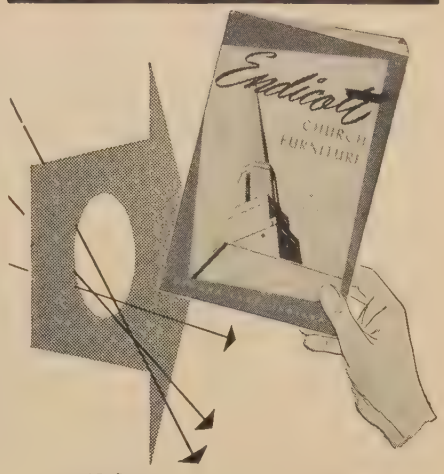
The Fifth Annual CHRISTIAN LIFE Sunday School Contest. END

WITH WINGS AS EAGLES

(*Continued from page* 26)

main room. The quiet that suddenly fell over the group was portentous and charged with a certain ominousness. They looked at me as I walked in, looked at me as if I were a stranger invading their privacy. And I was a stranger to them, now. I knew it, and they knew it. I was no longer the cigar-smoking, bourbon-drinking, happy-go-lucky Major Harry Steele. I was no longer the confident hot-shot of Blue Wing, the 101st Fighter Command. I had, seemingly overnight, changed. But they could not, and would not, accept me in my new garb.

I saw Captain Shalberg, Dr. Bob Shalberg in civilian life, sitting to one side.



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These empty and desolate churches—which once resounded with songs of praise to God—are a reproach to our land. Ten years ago the American Mission for Opening Closed Churches was formed—several churches have been re-opened. But this greater challenge is at hand and it can be met. God helping us, we are determined to open boarded doorways and to trim the lamps in these darkened lighthouses of the Lord.

If you would like to lend your heart and hand to this venture of faith, here's what you can do:

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He smiled as I passed, but I could not manage a very bright one in return. I was headed to my group of flyers, my "dream squadron," who were sitting in a huddle near the fire place.

They all had coffee cups in their hands, but if I knew anything of their practices, having once participated myself, those cups were half-filled with intoxicants. Jimmy Jenkins, however, held a tall glass in his hands, filled to the top with the amber-colored liquid. Though it was against regulations to have that much at a time, somehow, in face of the loss of his brother, he had managed to talk himself into an extra generous portion.

Jimmy sat apart from the others, a little to one side. The brutality of war

> **The yoke of God will not fit a stiff neck.**

was written on his youthful face, the handsome face which was now distorted by grief and disgust and disbelief. They all saw me coming toward them, and their heads dropped immediately in a sign that they didn't want to talk about it—least of all to me.

They weren't very old, these kids of mine. Not more than nineteen or twenty, and Jimmy was maybe going on twenty-four. But in comparison to my thirty-three years, they could very well be my own kids. At least that's the way I felt about them—more so now since I was concerned for their souls.

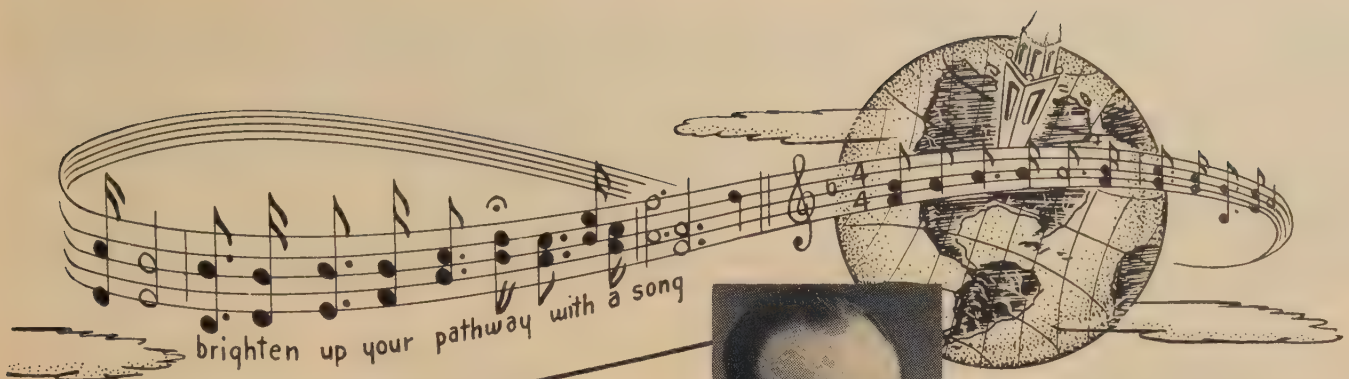
I stopped by Jimmy's chair, but he did not raise his blond, crew-cut head at all. Instead, he took a long drink from his glass and went on ignoring me altogether. It wasn't easy standing there, with everything quiet except for the tinkling of the ice cubes in Jimmy's glass, with all eyes in that room upon me. I thought I had rehearsed the proper words in the brief walk from the door across the room, but now nothing would come, at least nothing that would sound right. Then, after asking God for strength, I said, "I'm sorry about Cap . . ."

As if his whole body were sitting on springs, Jimmy sprung straight out of his chair in front of me. His blue eyes burned into mine, his narrow face was flushed from the liquor and whatever else was building inside. "I may get rapped for this!" he said through his teeth. "But it's worth it!"

There was a moment of deathly silence. Then, quelling the fear within me, I soothed, "Go ahead and get it off your chest, Jim."

"And I got plenty," came the hasty rejoinder, his whole body tense and seemingly coiled to strike. "I'm sick and tired of you, Major." For the first time in my Army career, I heard those words.

(*Continued on page* 72)



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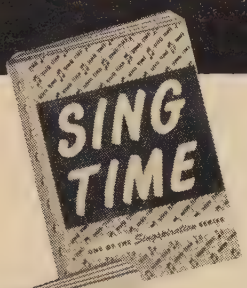

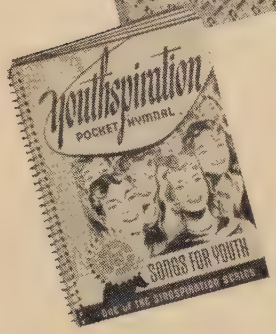

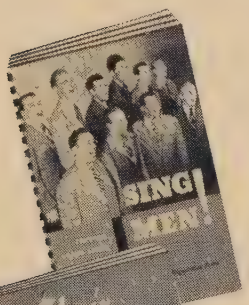

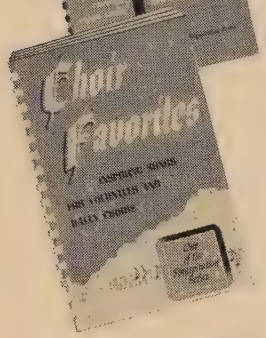

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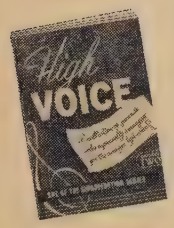

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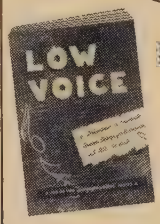

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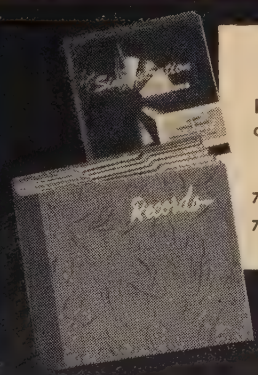

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LLOYD KALLAND
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FOR YOUR CHRISTIAN LIBRARY

Books and the Mailbag

HERE at CHRISTIAN LIFE, we received 393 books and booklets for consideration in this section during 1951. From this group, 143 were reviewed over the twelve-month period. Besides these reviews, the two Christmas lists of recommended books included several not previously considered in this section.

But even after adding these groups of reviews and listings, the total appears trivial when compared with the 11,000 titles sent to market by book dealers last year.

Of course, we must remember that the overwhelming majority of books published are of secular nature. This fact, in turn, limits our potential supply of books for reviews, since our attention is given almost exclusively to evangelical Christian works.

Yet, in spite of this observation, we must admit that our book service is definitely limited. So let's be practical! How can we better guide Christians into profitable reading channels?

To suggest that we request publishers to send a greater number of books is hardly the answer. The balance of the magazine would not allow us to review more than 150 books during 1952. If the section itself will not allow for expansion, what other outlet is there besides correspondence? And, may we add, what other outlet do we need!

During the past year, several readers took advantage of the old-fashioned mailbag to solicit our aid in solving their reading problems. For example, the Midwest Book and Bible Center of St. Paul, Minnesota, requested a list of books suitable for servicemen. Our suggestions included the following:

Non-fiction: *THIS FREEDOM—WHENCE? By J. Wesley Bready. Light and Life.* $3; *FINNEY LIVES ON. By V. Raymond Edman. Revell.* $2.50; *DE SHAZER. By C. Hoyt Watson. Light and Life.* $2; *WILLIAM CAREY. By F. Deaville Walker. Moody.* $2.50; *OUR HOPE OF SURVIVAL. By G. Murray. Baker.* $1.50; *THE ATOM SPEAKS—AND ECHOES THE WORD OF GOD. By D. L. Chestnut. Eerdmans.* $2.50.

Fiction: *ROOT OUT OF DRY GROUND. By A. Briggs. Eerdmans.* $3; *THINE IS THE KINGDOM. By J. H. Hunter. Zondervan.* $3; *TALKS WITH GABRIEL. By A. Miedema. Eerdmans.* $3.

Mrs. T. B. Divitt of Pueblo, Colorado, wanted suggestions for a helpful commentary on the Gospel of John that emphasized salvation. She was teacher for a Bible class of young matrons one morning a week. To her letter, I replied:

"Your idea of studying Genesis 1—3 prior to the study of the Gospel According to John is excellent and ought to be profitable to all in the class. I would suggest the following works: *JOHN: THE GOSPEL OF BELIEF. By Merrill C. Tenney. Eerdmans.* $4. . . . This book is full of ideas for study classes. *EXPOSITORY THOUGHTS ON THE GOSPELS. By J. C. Ryle. Zondervan.* (2 *vols.*) *Each* $4.95."

Letters of a critical nature also were received, particularly after the lead review of Paul Blanshard's book *COMMUNISM, DEMOCRACY AND CATHOLIC POWER.* Representative of this group of letters was one written by Raymond Pearl, pastor in Concord, New Hampshire. He objected to the recommendation on the grounds that Paul Blanshard is not an evangelical Christian and does not discuss Catholic persecution of Protestants in his lectures. Our answer to Rev. Pearl:

"Your frank inquiry into our Christian discernment relative to the selection of Paul Blanshard's book for a lead review is appreciated.

"Certainly it is not our intention to advocate the sale of books which undermine our evangelical faith. However, taking *Communism, Democracy and Catholic Power* as it stands as a book, we feel it brings to light certain facts which should be known to Christian readers.

"Your letter relates several shortcomings and theological heresies which you heard while sitting under one of Paul Blanshard's lectures. To my knowledge, none of these flaws is evident in the main argument of the book. . . . The book is basically concerned with the undemocratic practices of the Kremlin and Vatican, which, if tolerated, will jeopardize the American way of life as well as the Protestant Church . . ."

By way of the mailbag, then, we anticipate enlarging our effectiveness as book consultants in order to stimulate profitable reading among Christians. Your correspondence will be the scale by which we measure the worth of this project.

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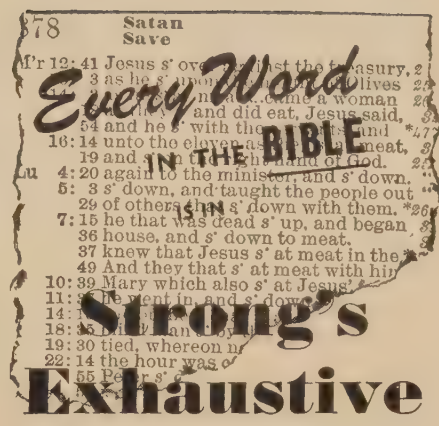
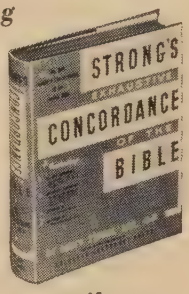


Concordance

by James Strong



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EVANGELISM IN ACTION THROUGH CHRIST CENTERED MESSAGES. By Weedon, Freeman, Velvington, Jackson. Van Kampen. 112 *pages.*

This little book is a collection of twelve short evangelistic sermons, written by four members of the headquarters staff, Baptist General Conference of Texas.

Based squarely on fundamentals of the faith, they breathe an air of sincerity and earnestness which will appeal to unbeliever and Christian alike. (*Reviewed by R. M. Riggs.*)

Philosophy

CHRISTIAN KNOWLEDGE OF GOD. By J. H. Cotton. Macmillan. 180 *pages.* $2.75.

Dr. Cotton, in this series of the James Sprunt Lectures, gives us his answer to the age-old problem of faith and reason. There can be no divorce between the two, but faith and reason must go hand in hand no matter what the area of experience being investigated.

The heart of the author's thesis is built about our knowledge of other persons. To know another, one must not only know *about* him (reason), but also he must *experience* him. A personal relationship of trust, respect and love is possible only by faith. Hence, Dr. Cotton insists, "It is in personal encounter that the union of internal (faith) and external (reason) meaning is made clear." Reason and faith must work together, always recognizing their mutual dependence. From our knowledge of others, the author turns next to our knowledge of God. Human reason has been so corrupted by sin that it is impossible to know God by reason alone. It is by faith and in the personal encounter with Him that one truly knows God. The revelation of God then is to be found, not in an inspired record, but in a personal encounter—as the neo-supernaturalists would say, in an existential situation.

While the author has been influenced by the contemporary dialectical movement, he by no means goes all the way with its disparaging of reason. There is much that is commendable in this study. Yet, evangelicals will be disappointed with his treatment of inspiration and the affirmation of evolution, as well as some other points. (*Reviewed by Warren C. Young*)

THE FAITH THAT SINGS. By F. Townley Lord. Broadman. 119 *pages.* $1.50.

The title of this book is the first of thirty essays, each approximately four pages in length. They were written by the president of the Baptist World Alliance, who is also a Baptist pastor and editor of the *Baptist Times.* Non-sermonic in approach, punctuated with appropriate references to secular authors and extending in subject matter all the way from central biblical truths to such sentimental objects as a faded portrait and an old parlor bookcase, these chapters present Christian truth in an informal way. (*Reviewed by Leslie B. Flynn*)

Reference

THE READER'S BIBLE. The Complete Text of the Authorized Version with Apocrypha Designed for General Reading. Oxford. 1,938 *pages.* $6.50.

The Reader's Bible is a new unabridged edition of the King James Version printed in paragraph form with a one-column-to-a-page format. Clear, readable type is used to insure easy, comfortable reading.

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Some of the conclusions at which the editors arrive in these prefatory notes are as follows: The Pentateuch is "of composite origin;" "Ruth and Esther may be best described as historical fiction with a purpose;" "Historically he (Job) belongs to a stage of Judaism later than the prophets;" "Some forty years after the fall of Jerusalem an unknown prophet, whose works now form chapters 40 to 55 of the Book of Isaiah . . . ;" "Authorship (Matthew) is traditionally assigned to the Apostle Matthew, but the composite work we possess can hardly be from the hands of an Apostle;" and "It is however a matter of delicate discrimination to make use of this Gospel (John) as evidence for the events of the life of Jesus, because the historical record has to so large an extent been put at the service of a symbolical exposition of ideas." These quotes manifest a bias to the liberal point of view known as Form Criticism.

The introductions, at certain points and to a degree, evidence themselves as trustworthy information. But where the reliable portions end and the unreliable begin is not often discerned by the average Bible reader. Thus, this extra-biblical material makes for an adulterated spiritual diet. Whereas the modern format of the text may well meet the demands of the conservative Christian reader, the modern interpretations surrounding the text are certain to meet with less success.

General

DOES SCIENCE SUPPORT THE SCRIPTURES? By O. E. Sanden. Zondervan. 175 *pages.* $2.

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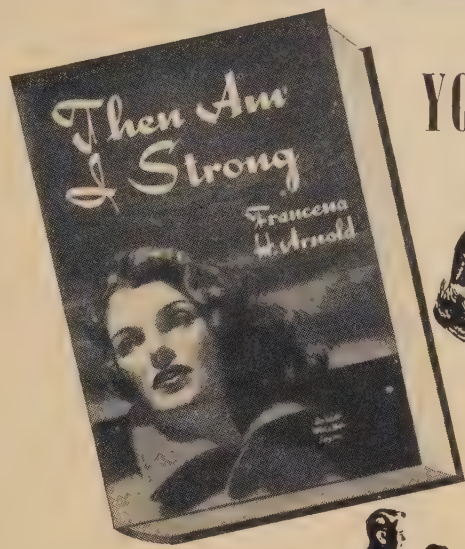

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and the Bible and pointing out preaching aids from various sciences. Although the author has some fine suggestions, there are points of disagreement.

As the author points out, the amount of agreement seen between science and the Bible depends on one's conception of the Bible. It is hardly surprising, then, that conservatives are most interested in this work.

Even they, however, may object to the method used to show the compatability of science and the Bible. The problem of the Genesis account of creation is a case in point. "Creation days" are looked upon as successive ages of geological time rather than as literal days. While we agree with Dr. Sanden's solution, we must admit that a large segment of conservative Christians view this as a watering-down of the Word of God in an effort to maintain scientific respectability.

The author always insists that science must be taken as supporting Scriptural revelation. But at times there is too strong a reliance upon the empirical arguments for God's existence, especially in the second chapter. Here, also, the argument from design is called the "cosmological" rather than the "teological" argument.

One danger needs to be emphasized when using science in preaching. It is no place for the novice. Unless the preacher understands the science he is using, he will do more harm than good. A spiritual message may be ruined by an illustration which is "unscientific."—*Warren C. Young.*

CHRISTIANITY AND CLASSICAL CIVILIZATION. By Ralph Stob. Eerdmans. 198 *pages.* $3.

Digging into the reasons, motives and goals of Classical philosophies, Dr. Stob finds them divergent, opposed or deficient at every point in respect to the Hebrew-Christian religion. The fallacy of finding common ground between heathen systems and Christian Revelation is an idea totally divorced from Dr. Stob's thinking. Unhappily, all Christian thinkers have not been as clear in their theologies. The finger of guilt is pointed toward modernistic theologians; when Dr. Stob says, "The 'divine spark' in every individual is nothing but the teaching of the ancient pagans, and it is completely divergent from Christian thought as expressed in the Scripture" (page 108).

Although the author presents a closely knit argument, on one occasion, at least, he sets forth a fallacious bit of reasoning. On page 119 in his debate with the Greeks he says "If the body is essentially evil how can one believe the resurrection of the body?" In that the resurrection body is to be essentially different from the present body it follows that Dr. Stob's point is irrelevant. Several typographical errors appear in the text, especially on pages 169, 183 and 185.

The vantage point from which the author views this subject is clearly orthodox, and, therefore, the book deserves a reading by students of the Bible, particularly those who have unknowingly mixed the sweet waters of Scripture with the bitter waters of philosophy.

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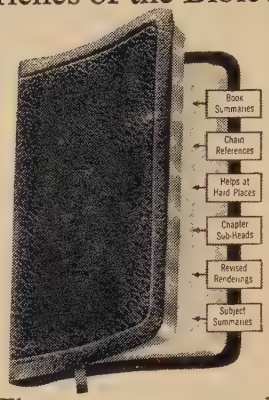

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Spink, Good News Publishers. 136 *pages.* $1.50.

This book of gospel, devotional and doctrinal outlines ought to benefit ministers who have been unable to obtain thorough training and the unfortunates who tolerated classes where the theory "any experienced preacher can teach homiletics" was practiced. The content expressed in the outlines is essentially good, but the structures of some of the outlines deserve little or no homiletical respectability.

SIGNS OF EARTH'S SUNRISE. By B. E. Reed. Christian Book Service. 141 *pages.* $1.

The author of this book, who believes we are now in the last days, endeavors to set forth in some detail a chronology of the immediate future. In order to do so he makes a rather interesting comparison of certain biblical passages with the supposed chronology set forth in the Great Pyramid of Egypt. He is a firm believer in the theory that the Great Pyramid was actually constructed by a prophet of God, possibly Melchizedek (whom, incidentally, he believes to be Enoch returned to earth), who there records God's timetable for the Gentile age.

While the author does not claim to be a date setter, the book is filled with a rather definitely suggested chronology. The time of the Gentiles came to an end in 1909, the Rapture will probably take place on April 5, 1953 (Easter—a date he confirms from both Scripture and the all-knowing Pyramid) and Christ will set up His earthly reign of 1960. As the author says, we do not have long to wait in order to determine whether his scheme is correct.

Christians who like to follow such a suggested chronology will find some comfort in such a book as this. Those who rejcet this particular type of eschatology will be rather impatient with the book. Because evangelicals have so often been brought into disrepute in the past by date setting, it seems best to avoid all such attempts. No good purpose is served by this type of work. It is rather for us to be ready when the Master comes. (*Reviewed by Warren C. Young.*)

Biblical

STUDIES IN DANIEL. By J. Narver Gortner. Gospel Publishing House. 204 *pages.* $2.

STUDIES IN REVELATION. By J. Narver Gortner. Gospel Publishing House. 276 *pages.* $2.

These two volumes of prophetic study were written to go together. The author is a minister and teacher of the Assemblies of God. The text of each of these biblical books on prophecy is taken up chapter by chapter.

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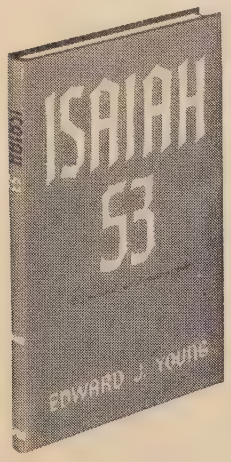

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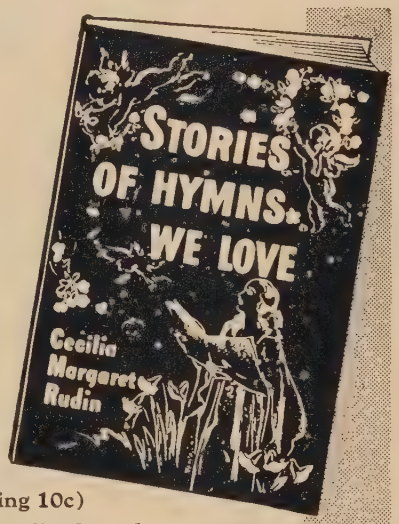

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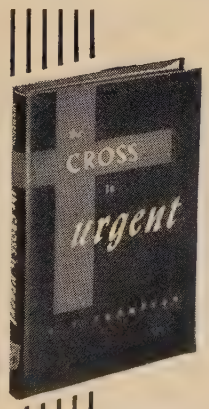

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rode into Jerusalem on April 6, A.D. 32. Another recent work on prophecy, by another method of computation, fixed the date of the crucifixion exactly as April 7, A.D. 30. It is little wonder that many scholars look askance at evangelical date-setters. There is no known way by which such dates can be determined exactly. On the whole, however, these books are as satisfactory as any available covering this system of prophetic interpretation. *(Reviewed by Warren C. Young)*

Christian Ethics

PRACTICAL CHRISTIAN LIVING. By J. Arthur Springer. Moody. 256 *pages.* $3.

This volume gives a simple introduction to the problem of practical Christian living. The author endeavors to set forth briefly the essence, basis and value of Christian ethics, together with some Christian motives, duties, etc. The proper Christian behavior in relation to many of the common "do's and don'ts" is also dealt with.

This book lacks most in logical organization and development. The Christian revelation as the basis of the Christian ethic needs a fuller and clearer treatment. The chapter on general ethics says so little about what the philosophers actually taught that it would better have been omitted altogether. *(Reviewed by Warren C. Young)*

GOD'S METHODS FOR HOLY LIVING. By Donald Grey Barnhouse. Eternity. 181 *pages.*

This volume contains two smaller books, previously published only in England, bearing the present title and the title *Life by the Son.* Together they constitute eight addresses delivered at the famous Keswick Convention.

The author's ability to deal with problems of living that face every Christian are here apparent. He comes to grips with questions that dog every one of us and solves them. Christian truth is stated with exactitude and accuracy. The pages teem with incidents which convey, with force and precision, just the point needed to make the truth crystal clear and easily memorable.

Occasionally the author conveys an impression that Christians receive direct revelation from God today for guidance, an idea which has misled many fine Christians. Since the book will make its greatest appeal to those of a mystical temperament, safeguards at this point are helpful. There is an interesting passage in which the author defends his course in remaining as minister of a denomination which in practice prevents the full carrying out of vows assumed at ordination.

The book will be very helpful in making clear the full privileges that God's grace provides for every Christian. It is one of the best available for that purpose. *(Reviewed by Paul Woolley.)*

Juvenile *(Reviewed by Gladys Siegfried.)*

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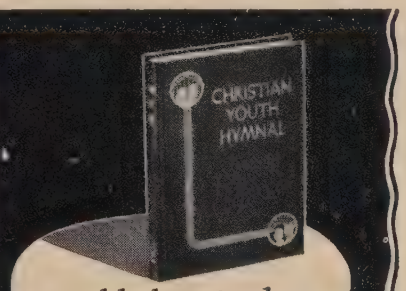

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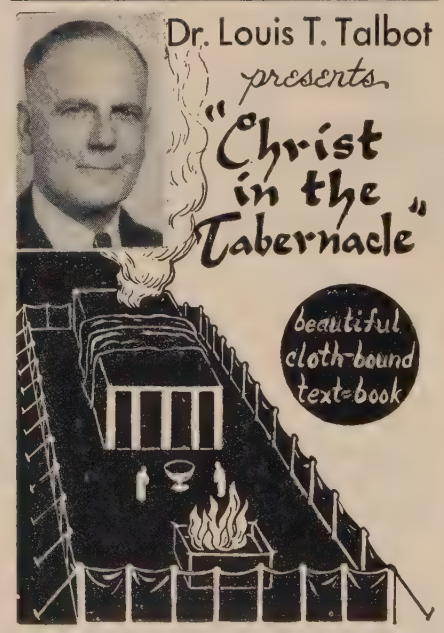

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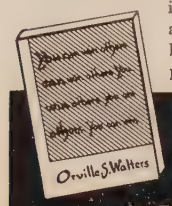

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Although it is true to the biblical setting, the actual story is far enough removed from the scriptural narrative to escape the criticism of fictionalizing Scripture. The story is strictly extra-biblical. The art work is exceptionally fine, and the book is beautifully printed and bound. *(Reviewed by Alvera Johnson)*

THE SWAYING ELMS, and other stories. By E. R. Blackburn. 255 *pages (paper covered).* $1.

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WITH WINGS AS EAGLES

(Continued from page 60)

Not even my superior officers had been given occasion for such an outburst. It hurt, it cut deep, but I took it without flinching outwardly. "For three weeks you've been a different guy, and I haven't liked you since. For three weeks you been pumpin' us with religion, shoving literature at us, talking to us in the air. For three weeks you been workin' on us, and for what? Tell me, for what?"

I took the hurling challenge and said, "So that you might be saved, Jim." My voice was steady and calm, although my inner-self was exploding.

"Saved from what?" he added vociferously. "From this stinkin' war? I couldn't add up the score for the past three weeks, Major, but when—when Cap got it over there today, things started clicking. You got Cap all confused, just like you got us all confused. We can't think straight any more up there. I couldn't figure Cap out at all

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for the past week, but I sure got it straight up there when you started preachin' to him while he was goin' down."

I saw his upper lip quiver now, saw the madness in his eyes, but I let him go on. It was too late to stop him.

"You been preachin' some kind of fanatical stuff," he snarled, "but what's it done to you, Major? Tell me that! Turned one of the best squadron leaders in the whole Air Force into a snivelin', whining pup with a yellow streak up his back!"

"Jimmy, that's enough!" I heard Dr. Shalberg cut in admonishingly from across the room.

"No, it ain't enough!" Jimmy snapped, his voice rising to a lethal pitch, his blue eyes not wavering from me. "I meant what I said about you turning yellow, Major, and you can put that on record for my court martial if you like! You've been workin' a deal with Operations to see we got the easy stuff over Korea, cutting us down to one mission a day. Not only that, but you've been laggin' it over there, too, keepin' us on easy stuff. That's what religion has done to you, Major. And all the while you've been pumpin' us with the same stuff, got Cap all mixed up so he couldn't even see those Reds box him in! Well, Major . . ."

His face was red now, and his breathing heavier and more rapid. "If that's Christianity, as you say, then I don't want any part of it! My mother always taught Cap and me about God and belief in God. Said that long's we lived a good life, we'd be all right for heaven. And we were doin' okay, too, until you came along!"

He paused momentarily, and it looked as if he were going to strike me. I waited, not wavering. Then he said, his voice lower but carrying a cutting, biting tone, "I could kill you with my bare hands, Major, very, very easily. But I figure you'll get your due reward with the Reds over there!"

He sat down abruptly and leaned his head on his folded arms. I just stood there, the words ringing from wall to wall, writing my indictment clearly and distinctly before every one of my squadron and everyone else in that crowded room.

Now I knew what the Chaplain meant. Only he hadn't said it quite right, nor did he give proper justification to a trial such as this. I had thought then that I knew God. But I realized, now, that God was not in me as He would like to be. I knew that I was failing Him, failing these kids in my squadron, failing myself.

I had nothing to say. Even if I had, I wouldn't have had much chance. Because they all arose as one man and left me there with Jimmy Jenkins.

(To be continued)

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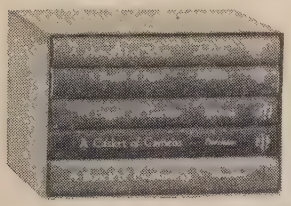

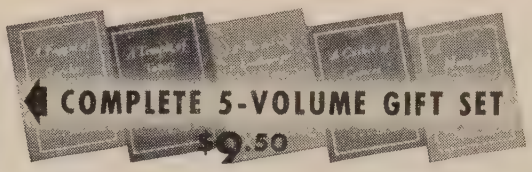

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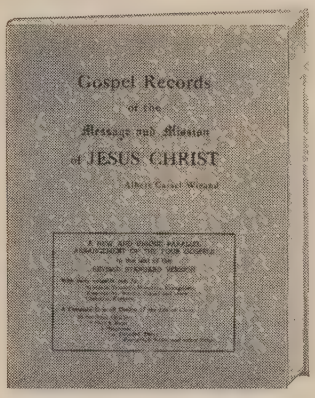

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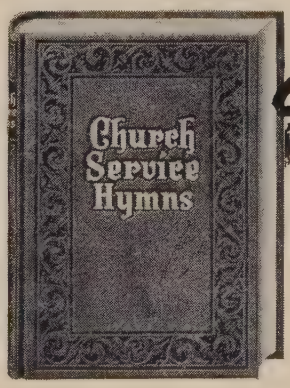

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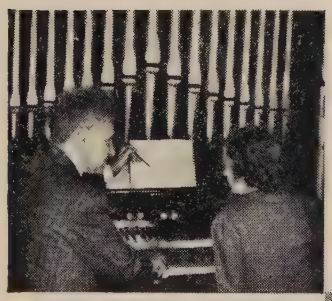

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Conducting double measure songs, with two beats in measure, loop A indicates suggested preliminary motion. Beats 1 and 2 are numbered. Loop B is rebound stroke after beat 1.

In triple measure songs, with three beats in measure, loop A indicates suggested type of preliminary motion. Beats 1, 2 and 3 are numbered. Loop B is rebound stroke after beat 1.

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by F. Carlton Booth

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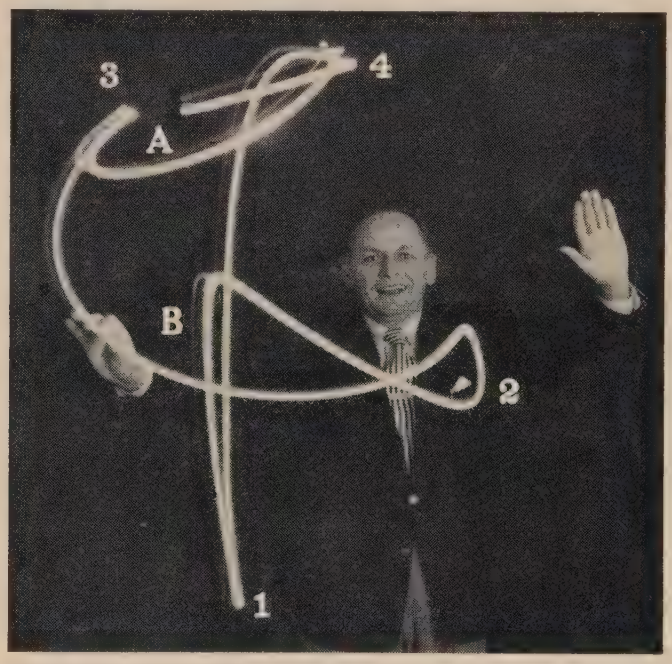


With quadruple measure songs, four beats in measure, loop A indicates suggested type of preliminary motion. Beats 1, 2, 3 and 4 are numbered. Loop B is rebound stroke after beat 1.

ON SEVERAL occasions I had been asked to lead great congregations in Boston Garden. Usually the singing was good, but on this particular day it was unspeakably poor. I went away facing the question: "Why? What was wrong?"

Perhaps you, too, have had a similar experience when you tried to get people to sing but they failed to respond. It is the *why* of that failure I wish to face with you.

Usually the cause of failure lies in the leader himself. Either he chooses the wrong songs or, as happened at Boston Garden, the wrong songs are chosen for him. Maybe he arranges the songs in poor sequence or, after announcing them, talks them up in bad taste. Perhaps he talks too much, period! Many song leaders do.

Furthermore, the song leader may fail in mechanics—the techniques of the art. As a result, there is lack of confidence on the part of the congregation. People will not follow a leader in anything if they are not convinced he knows where he is going and how he is going to get there.

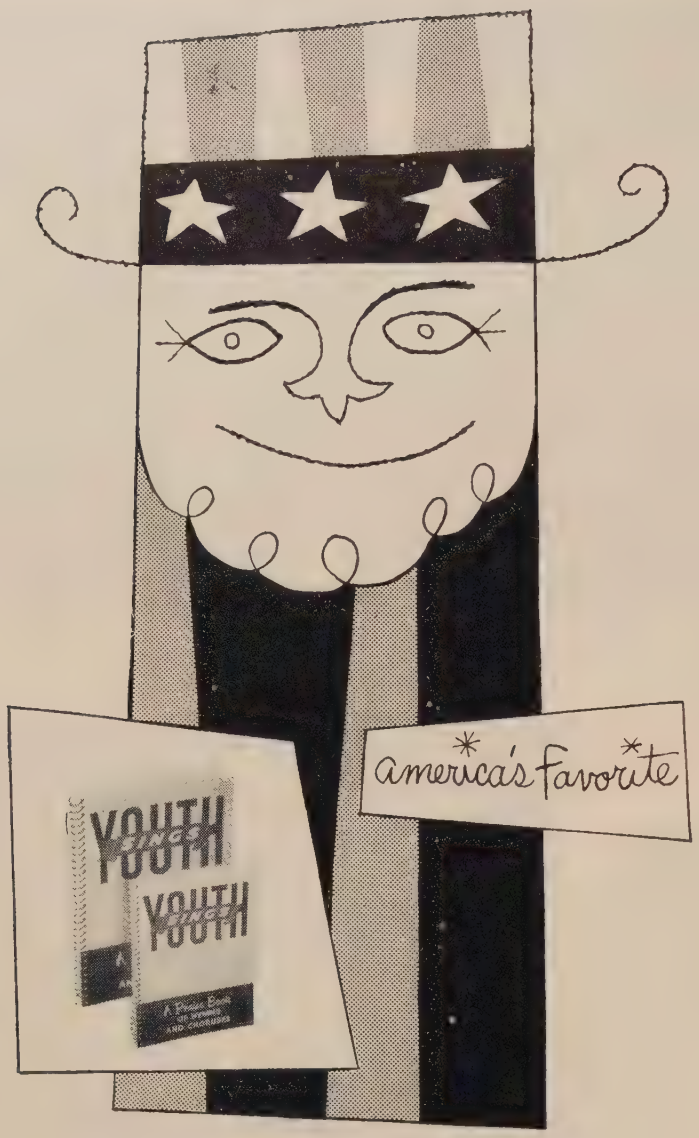
Then, of course, there is the psychology of the whole situation to face: the psychology of the crowd—its mood and purpose in assembling; the psychology of approach to these people; the atmosphere and spirit of the meeting before it begins and as it progresses. All these are guiding lights along the way for a song leader, indicating what he should do and how he should do it. In most church services and religious gatherings, group singing is featured at least three times. The song leader must see that the level of interest rises with the surge of the entire meeting.

But how? That's the question.

Let's begin here. Are you interested in song leading? Do you enjoy it? Are you challenged by it? If not, my advice is not to try and *make* yourself perform the functional duties of a song leader. Wait until you become completely thrilled by the very thought of standing before a crowd of people, giving them the opportunity to sing and helping them derive blessing and inspiration. Without this basic attitude on your part, you're doomed to fail before you start.

This deep-seated "want-to" in your heart will be detected at once by the congregation, and they will tend to respond in kind. "Instinctive imitation," it's called. Most church groups want to sing, and as a song leader, you want to help them fulfill that desire.

(*Continued on page* 84)



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Teach a SPRING HYMN

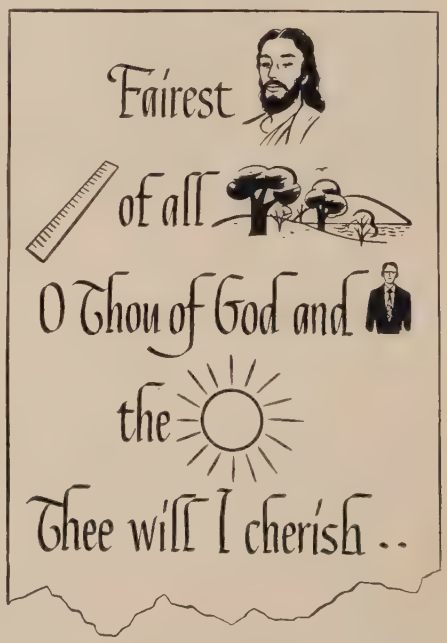
by Ruth Streblow

ARE YOU dissatisfied with the weekly round of songs and choruses in your Sunday school? Although the children sing them lustily enough, you wonder how much they contribute to real worship. Now that spring and the Easter season are approaching, you'll have an opportunity to bring spiritual enrichment to the Sunday school program through proper use of music.

"Fairest Lord Jesus" is an excellent spring hymn which can be wonderfully used with Juniors and Primaries. Try centering your worship services around it for several Sundays, until your group develops a real appreciation of it and love for it.

On the first Sunday, display pictures of Christ stilling the sea, Christ as a Baby in Bethlehem, children kneeling in prayer and similar pictures of worship. Write the words of the first stanza on the blackboard or on a large sheet of paper. As the children arrive, let them select pictures to illustrate the words, mounting them on sheets of construction paper or making them into a picture folder.

During the opening of the worship service, have the pianist play the hymn softly or use a good recording. Read Song of Solo-



mon 2: 1 and Psalm 45: 2, 8, verses speaking of the beauty of the Lord Jesus that your children will understand. As you turn to the words of the song, the children will be eager to tell of Christ's power over nature in stilling the sea and of how God's Son became the Son of Man in Bethlehem.

Then sing through the words of the stanza while the group hums, pretending to be organ accompaniment. The second time they will be ready to sing the words of the first verse as several children hold up the pictures. (*Continued on page* 83)

WHAT'S WRONG
with Our Church Music

by Don Hustad
Director, Sacred Music Department, Moody Bible Institute

ONE of the problems which has occupied the attention of Christian leaders since Apostolic times is that of the place of music in Christian experience. Volumes penned by church fathers of the first two centuries contain many long and tedious pages which point out dangers that are involved when music is included as a part of worship.

In the preface to the Genevan Psalter of 1542, Calvin said of music: "There is scarcely in the world anything which is more able to turn or bend this way and that the morals of men. . . . It has a secret and almost incredible power to move hearts in one way or another."

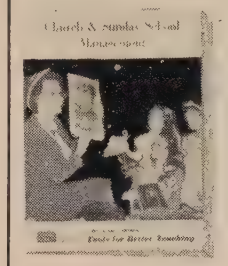
Today we will hear an occasional jibe at "the choir—the war department of the church," but scarcely a voice is raised to indicate that music in the church is a real problem. Is it true that we have reached the place where sacred music is all that it could and should be? Or is the very absence of such concern a sure sign that we should examine the problem again?

It is probably not disputable that music can contribute largely to what we know as *spiritual* experience. But music can also be completely sensual—often associated with the satisfaction of unlawful and erotic desires. The problem seems to be, in the words of Calvin, that we be "diligent in regulating it in such a way that it shall be useful to us and in no way pernicious."

Today, evangelical leaders are burdened about the spirit of worldliness that has permeated their churches. But only a few can see that *secularism* in church music is just another evidence that Christians have not left the "flesh pots of Egypt."

Many trained musicians have the attitude that proper music for the church is that which has highest artistic merit. I recently heard one of today's leading choral conductors say: "Ninety per cent of the music written since Beethoven (died 1827) is not worthy of being offered in worship to God." Surely we do not tickle the ears of God with our little tunes, even if they are written by a Bach or Beethoven! And is the musician being intellectually honest when he rules out the simple hymn and gospel song as being unworthy because of their simplicity? He does not discard Stephen Foster's "Old Folks at Home" because he enjoys Beethoven's *Ninth Symphony*. And there is a place and a distinct need for "What A Friend We Have In Jesus" as well as for Bach's *St. Matthew Passion*. Worship is only one element of the church program. There would be no musical expression of testimony, of Christian experience or of invitation without our rich treasure of gospel song!

More often, however—and partly because serious music is neglected—the atmosphere and experience of worship will be completely missing from even the Sunday morning service. The chorister will argue that anthems are unspiritual, forgetting that most of them are unembellished Scripture, set to music by composers who carefully and prayerfully sought to illumine the biblical passages. Or else he will insist that anthems are too difficult for his untrained choir. We can only hope that he is unintentionally blind to the fact that hundreds of simple, effective anthems are available. And perhaps he has forgotten the time the choir spent on a very difficult arrangement of a gospel song. Actually the setting of the hymn was far less effective than a good anthem because the tricky arrangement largely obscured the meaning of the text.



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The song leader of the evening service or the youth rally often is nothing more than a religious "cheer leader," who tries to whip the audience into a state of emotional fervor without true spiritual understanding. He is himself hardly conscious of the words of the songs that he leads, and he makes no effort to bring them to the attention of those who sing!"

And what of the organist or pianist? Those who have had the advantage of training will be tempted to convert the church into a concert hall. The prelude, offertory and postlude will become an opportunity for the display of musical art. Other instrumentalists will scorn even those classical compositions which are conducive to a spiritual atmosphere in favor of their own arrangements of hymns or gospel songs. But they will add so many frills and so much technical "fireworks" to the hymn that its message will be completely obliterated.

Perhaps the strongest indictment should be reserved for our pastors. They allow music to occupy up to one-third of the church service, but do not take the time nor the trouble to inquire into its philosophical and theological implications. Some evangelical pastors should be reminded that beauty and dignity—whether it be in archi-

(*Continued on page* 83)

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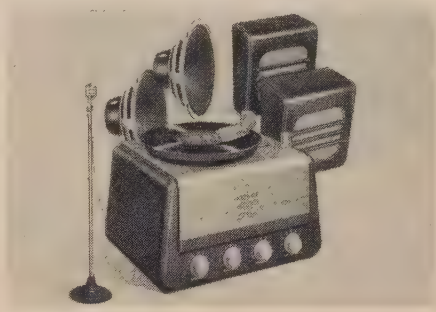

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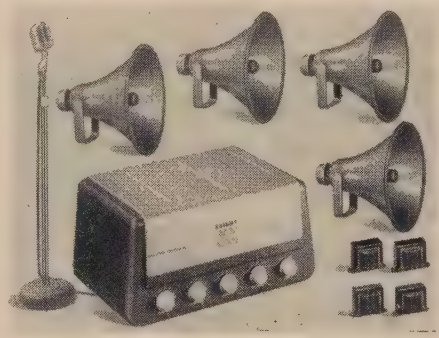

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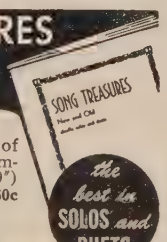

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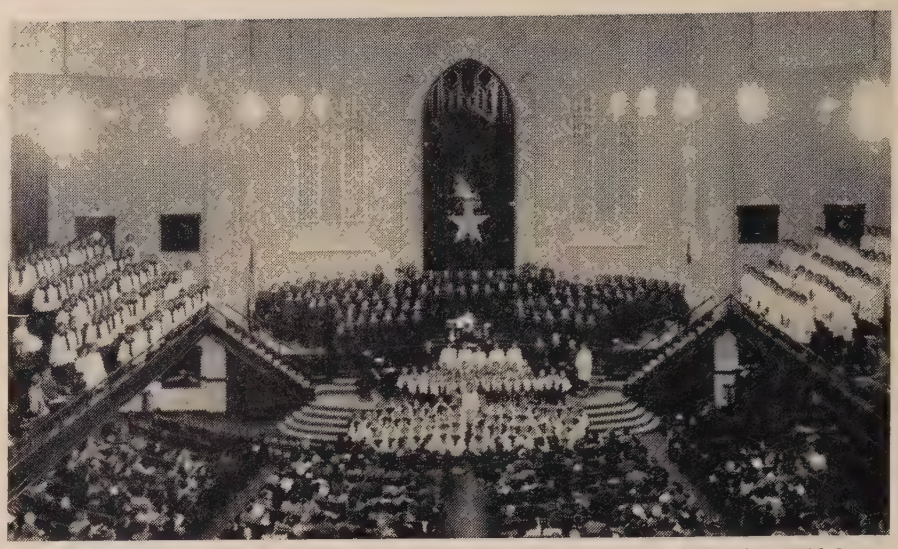

Dr. Williams directs five combined choirs of First Baptist Church, Tulsa, Oklahoma.

HERE'S HOW TO

Spark Your Church Choirs

by Loren R. Williams

SOME years ago, an article appeared in one of our Southern Baptist periodicals entitled "How To Get and Hold a Job as Minister of Music." Here are some striking quotations from that article: "Consider the Minister of Music. He is a musician, an instructor, a judge and an executive, all rolled into one. . . . He stands in the midst of every church activity . . . He is without doubt a specialist . . . He must be all these things and a diplomat as well, to fill the position of Minister of Music in a church."

Certainly, the minister of music must be a musician with the best of training. But also high on the list of qualifications and requirements is his ability to enlist, organize and challenge men and women, boys and girls. He must be a promoter and an organizer, for without these qualities, the best of trained musicians are handicapped in the church music field. He must be able to work with all ages, providing a graded choir program which will in turn offer a musical outlet for people "from the cradle to the grave."

What causes men and women to give unselfishly of their time and talent to the church choir year after year? Many consider it an opportunity to serve their fellow men. Many feel that choir membership is an excellent outlet for the years of vocal training and experience which have been theirs. Also, it provides additional opportunity for further vocal training, improved techniques and study.

But plus all these influences are many unseen, unheard of factors, which are not evident in the choir loft on Sunday, yet may be "sparks" that help generate a truly great choir program.

For one thing, if a choir is to do its best work, there must exist a definite state of homogeneity within the group. There must be a feeling of oneness and understanding, unity and solidarity, friendship and cooperation. All these are promoted and attained to a great extent outside of the choir loft.

How do we accomplish this objective? Well-chosen and appropriate music is a vital factor—music that has a message, is doctrinally and musically sound and has appeal to both singers and worshipers.

We believe, and practice, that choir rehearsals should be interesting and well-planned. Although the conductor should be master of the situation, there is need for spontaneity in any rehearsal. During warm summer months, light refreshments at the close of rehearsal or at a desired "break" will add zest to the evening for a group that already has done a day's work before they come to church. During cold weather, a hot drink at the close of rehearsal will send members merrily on their way.

Last fall our choirs held a picnic, highlighted by a minstrel show planned by the choir social committee. Some twenty choir members sent their fellows into torrents of laughter.

"Harmony Hall," featuring "Shades of the Old West," "Plantation Party," "Four Hands in Rhythm," "Music Mysterious"—sounds like a professional presentation. No—it was our annual Choir Banquet. Next spring and summer there will be a ranch party, music camps and conferences. There is always something to which we can look forward and anticipate.

How about the youth choirs? Our choir sponsors and choir mothers frequently plan parties and surprises for these youthful songsters. Occasionally, as they arrive for rehearsal, they are greeted with punch and cookies. Often a surprise awaits them after a performance.

Our Chapel Choir (young people) has a fellowship luncheon each Sunday evening immediately following the five o'clock rehearsal and before the Sunday evening

(*Continued on page* 83)

Our Tiny Tots
and their music

by Ruth I. Johnson

IN RECENT years, Sunday schools have come to realize that they must have good rooms, suitable chairs and tables, good lighting and teachers who know God's Word, can ably teach it and have a sincere love for children.

All these requisites also apply to the Nursery department. And, this far, success in teaching these children has been realized.

But have you ever thought about how you teach pre-school children songs and choruses of the church? What are you doing for the child who cannot read?

Outstanding choral directors in the field of secular music maintain that more time is spent working on words of a song than on the music which they release to the public. If the words are of such great importance to the adult, who can read, and to the choral director, whose first interest is music, you should be concerned with what a Sunday school song means to the youngster in your class.

Recently, when teaching a group of children a well-known chorus, I noticed that one boy was singing "trab-leen-hob." He did not say "traveling home" because no one had explained the true meaning of the song to him. The time I spent explaining this word and the connection it has with our travels to our heavenly home was worth-while. Now he sings, "Led by Jesus we are traveling home."

As a child, I loved music. One Sunday school song, especially, became a favorite. But its appeal was not because of the message or words, for I did not know what they were until after I had been promoted from the Primary department. For almost three years, I sang "God carrots for you." No Sunday school teacher had ever told me that those words were "careth for you" and that God in heaven actually cared for me.

One boy in a Child Evangelism class recently sang, "The babbo dells me soap," never realizing that the words were "The Bible tells me so."

Humorous? Perhaps, but also very sad.

(*Continued on page* 85)

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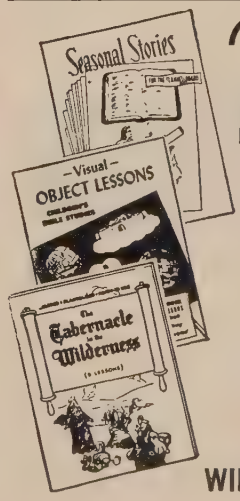

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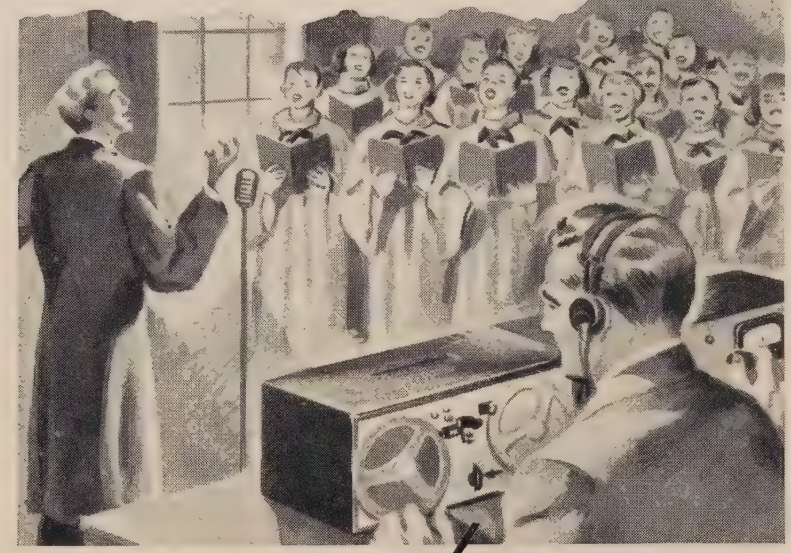

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PROPER BALANCE IN *Church Music*

by C. George Ericson

AN OUTSTANDING European leader of the Pentecostal movement made a tour of the United States a few years ago for the purpose of studying our churches. He came to the rather startling conclusion that too much emphasis on choir work makes our meetings "heavy!"

Since this church leader has proved that he knows what helps people respond, we cannot pass over his opinion lightly. He has seen his work become the leading evangelical denomination in his country—and his churches do not use choirs in their services! Just as the Salvation Army is known for its brass bands, his denomination is known for its string bands.

Of course, this particular group has not achieved its phenomenal success because of the string band. But it has helped. A choir may put a drowsy worshiper to sleep, but it is hardly conceivable that anyone can sleep through a string band rendition.

Instrumental music has the remarkable ability to quicken an audience to both physical and spiritual alertness. In fact, more people have been brought into the Kingdom of God through the influence of brass bands and string bands than we can imagine. There will be both choirs and string bands (at least harps!) in heaven, so why not use both here on earth?

The choir fills an important place in our worship services. The string band or brass band is better suited for our evangelistic meetings. Anthems and hymns, artistically rendered, appeal to the aesthetic and create in us an attitude of worship and adoration. But we respond emotionally to instrumental music, and emotions play an important part in revivals. Perhaps some of our cold and stagnant churches would experience new enthusiasm if they made some changes in their musical programs.

We need a balanced diet in church music as well as in anything else that is essential to our well-being. Anthems, hymns, songs, organs, pianos, brass bands and string bands—all have their place in a well-rounded church program. There is time for each of them. Let us use them wisely in His service. END

"What Must I Do To Be Saved?"

ALL through life man is faced by many questions—questions which must be answered. The most important question, however, is that asked by the Philippian jailer in the Bible: "What must I do to be saved?"

The answer today is the same as that man received: "Believe on the Lord Jesus Christ and thou shalt be saved." "He that hath the Son hath Life," declares the Word of God.

We recommend the reading of the Gospel of John. If you have further questions, we shall be glad to help you. Your letter will be treated personally and in confidence.—Editors.

CHURCH MUSIC

(*Continued from page* 79)

tecture, vestments or music—do not insure a spiritual act of worship.

Most ministers fail to realize that music should be an *integral part* of the church service, not just one of the necessary "preliminaries." Some preachers will not even enter the sanctuary until after the song service is completed! But they will want a bright, sparkling "community sing" to attract people into the church. To many, the gospel message is restricted to the delivering of the sermon. Music is just "bait." In planning the service, they will neglect the great hymns of Lowell Mason or Isaac Watts, with their deep exposition of God's Word, in favor of light songs of dubious literary value and negligible doctrinal truth. Perhaps the catchy rhythm and tune makes the latter more singable, but are these criteria for determining the music of our services?

Our composers and publishers also should be reminded that sacred words do not sanctify a secular melody, rhythm or harmony. Is it possible that a rhumba rhythm or "jazz harmony" can be wedded to words which endeavor to convey sacred truth? What is the influence of a "religious ballad" which blares from the juke box, sandwiched in between "Tennessee Waltz" and "Come On'a My House"?

And what of our audiences, who demand sound doctrine from their pastor but want music to be strictly entertainment? The young people will be strongly censured if they show any appetite for popular music, but our church leaders will voice their preference for the same type of music if it is presented under church auspices and with sacred lyrics. We criticize the liturgical churches for "vain repetition" but mumble our way through a song service without meaning or even hearing a word we sing!

Our Christian schools have done little to remedy the situation. Students in music courses learn high standards and spiritual values in music, but they do not get practical help in relating these standards to the needs of the small church where they will serve. Non-music students in our schools get little or no training in these same ideals.

Is there no solution to the problem? Our pastors, Christian education workers, church musicians, educators and theologians must first feel the need of a *spiritual* ministry of music. We must understand that music can be a potent vehicle for the expression of religious faith, Christian truth and experience as well as of truly spiritual emotion. We must understand that because music expresses these feelings for the individual worshiper, it must be on his intellectual and cultural level.

There must be a long period of patient effort to educate our church-goers to expect enriching Christian experience—not entertainment—in the musical portion of our services.

Finally, we need a host of well-trained, consecrated musicians, who will tackle the problem with understanding and with a burden for the right music in the church. Such young musicians can, without compromising to secularism, teach the congregation to experience sacred music at a higher level. Christians who have an appetite for "strong meat" in Bible teaching can be weaned off the "milk" diet in music. END

TEACH A SPRING HYMN

(*Continued from page* 78)

As the children arrive on the next Sunday, let them make a picture folder to be used later with the second stanza. This will include spring pictures of fields and woods, one of the pictures of Christ displayed the week before and one of Jesus healing the daughter of Jairus.

When you open the worship service, your group will enjoy singing the first stanza, with the pictures used the week before serving as reminders. This Sunday, let three of the children read the verses on Christ's beauty.

As you proceed with the second stanza, draw attention to the fact that inner beauty is even more important than outer beauty. The Lord Jesus is fair because of what He is and what He has done for us. To clarify the last clause of the stanza, tell the story of the healing of Jairus' daughter.

For your early arrivals on the third Sunday, have the three stanzas written on a large sheet of paper. From a collection of small pictures from Sunday school papers and magazines, let them choose pictures to illustrate the nouns: Jesus, Ruler, nature, meadows, angels, etc. Have them paste these pictures over the right words. Another group may prepare the third stanza as a picture folder, using pictures of sunlight, moonlight, stars, Christ and angels.

As you talk about the third stanza, show the children that the song mentions the beauty of the earth, the greater beauty of the starry heavens, but the greatest beauty of Heaven itself. The climax may be summed up by Revelation 21: 23. Jesus is the most beautiful, the fairest of all, for He is the very light of Heaven.

If you have made the song real to your pupils, whenever they sing it or hear it sung, their hearts will respond in worship to Him Who is fairest of all. END

SPARK YOUR CHOIR

(*Continued from page* 80)

young people's meeting. These periods of fun and fellowship are planned by our choir mothers.

An occasional party, carol sing, stunt-fun night and similar activities stimulate interest.

What are the results? Briefly, they are as follows: Membership goals are reached without undue effort or promotion. Attendance records show high percentages for all groups in both rehearsals and services.

People must first be reached and enlisted into the work, then see their talents engendered into a challenging program.

Yes, being a minister of music or a choir director involves much more than planning and directing one or two rehearsals a week and presenting music in the worship services on Sunday. A ninety-voice choir is made up of ninety different individuals. Before they can sing unitedly and sincerely to the glory of God, they must actually be "knit" into one.

A varied program of activities will "spark" the enthusiasm of any choir. END

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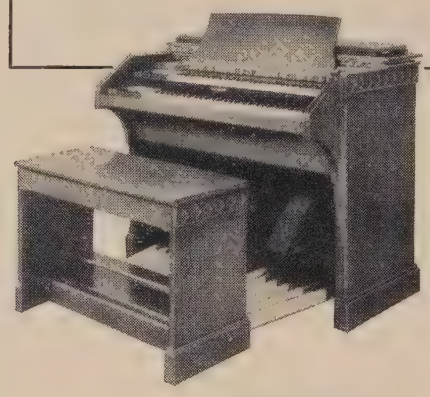

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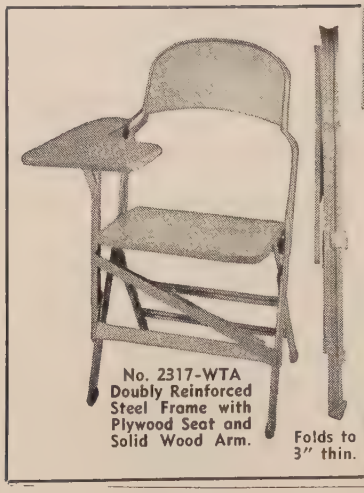

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MAKE THEM SING

(*Continued from page 77*)

Your chief function as a song leader is to dispense inspiration and radiate enthusiasm. You're not on the platform to display your prowess as a great conductor. Thus it follows that your preparation as a song leader need not, and in most instances will not, coincide with that required of the "finished" musician, who is trained for quite a different purpose.

Yet, your preparation must be thorough. You must know rhythm. You must be able, with grace and force, to execute correctly the simple conducting beats, illustrated in the accompanying photographs. An attempt has been made in these pictures to show more than the usual direction of the various beats, which often appear very rugged and angular. I have sought to indicate something of the full, free sweep of the arm used in conducting the various types of measure. Notice that the lift, or rebound, as it is called, is very prominent after beat 1. There is a slight bounce after each beat, adding both grace and clarity to the movement.

No diagrams have been photographed of the compound measures. It usually is far more clear to the average congregation if a song leader simplifies his conducting of compound rhythms, using any one of these outlined patterns or a combination of them. Compound double measure songs with the time signature 6/8 or 6/4 can be conducted with either the double or triple patterns, depending on the tempo and swing of the piece. Compound triple measure, 9/8 or 9/4 time signature, almost invariably will be led with the triple pattern. Compound quadruple measure songs, 12/8 or 12/4 time signature, will be led with the simple four-beat pattern. Always try to keep strong accents on down beats.

All this requires persistent practice of the various rhythms, first beating with one hand, then with both—counting aloud or singing as you direct.

In song leading, every motion must count for something. Make no false or unnecessary moves; they always confuse. You must be definite and crystal clear. A preliminary motion—a slight lift of the hand before the first word is sung—will enable everyone to breathe. Then start together, with a good, firm attack. A similar hand signal before each release, or cutoff, will make for an abrupt, unified stop, which always adds to the thrill of the climax.

In planning a song service, confer with others if need be. Then pick your songs in keeping with the underlying theme and objective of the meeting, whether it be soul winning and evangelism, praise, prayer, consecration or a service designed to reach some special age group. Wisdom which comes through prayer will direct you.

Next, arrange the selected songs so that you start at a point of common interest—something quite familiar, as a rule. When the last song has been sung, the hearts of the people should have been tuned and prepared for what is to follow.

Be sure you announce each song clearly and distinctly. Give the number at least twice, making sure the pitch and modulation of your voice are in perfect accord with the mood and spirit of the song. For example, don't announce "Abide with Me"

as you would announce "Onward Christian Soldiers." One is quiet and meditative; the other is militant and aggressive. So, study the inherent message in each song, then let what you say and the way in which you say it correspond with its thought.

Finally, if you're going to be a song leader who will make them sing, you must cultivate the art of friendliness and cheerfulness. You must develop the ability to turn an otherwise tense or embarrassing situation into a good laugh. You must maintain an erect posture, yet not be a "stuffed shirt." You must be neatly groomed, yet not extravagantly dressed. You must be utterly sincere, a lover of people and a winner of souls, never concluding that when the songs have been led your task is finished. You must pray the meeting through to the end, working lovingly with the last person remaining for help.

It's a big job, this song leading. But it's fun.

Try it! You can make them sing. END

TINY TOTS

(*Continued from page* 81)

Hundreds of boys and girls from unsaved families will return home on Sunday unable to bring their parents the message of God's love and care for them.

Perhaps the following suggestions will help and encourage the teachers in your department:

1. Choose songs with simple words. Songs of repetition are always better than those whose words change in every phrase. Then the child will hear the words as you repeat them over and over.

2. Explain and interpret the song. If necessary, tell a little story to show what you mean.

3. Avoid long and perplexing words. If they are in the song, however, and it seems to be a favorite with the children, take time to explain each one carefully.

4. Have different groups of children, two or three in a group, sing it together. Then you will know whether or not each child is getting the words.

5. If your Sunday school is equipped with a record player, play the song for the children. The more they hear it, the more accurately they will get the words.

Recently I tried to teach a two-year-old girl the song "Jesus Loves Me." The chorus came easily because of its repetition, but the words to the verse were a little difficult. I found the record and showed her how to play it on her own phonograph. She enjoyed playing the record over and over. Not only did it keep her quiet for several hours, but also it taught her about the love of Jesus. By the end of the day, she knew every word in the song. I explained to her about the love of Jesus, and before she had finished memorizing the verse, she knew that Jesus had died for *her*. A two-year-old child had been won to the Lord by the message of her favorite song.

Sunday school teachers and workers, put yourself to the task of teaching these young ones songs and choruses with the message of salvation. Take time to teach them the words. Take time to see that they are singing them correctly. END

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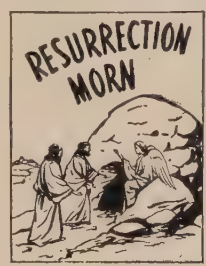

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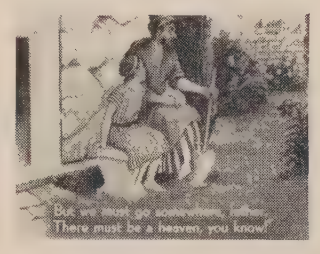

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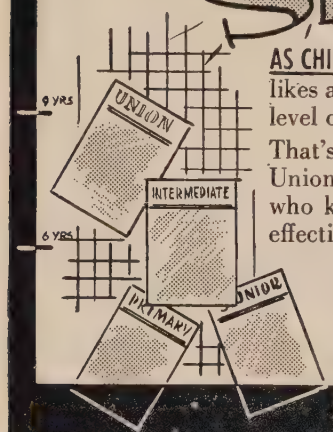

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HOLY SPIRIT

(*Continued from page* 57)

ality are not identical terms. Personality is not the physical form; the physical form is but the expression of personality. Death is not the cessation of the existence of one's personality; it is merely the moving out from the body. The body is not the personality of a man. God created man's body and breathed into it, "and man became a living soul" (Genesis 2: 7). It is not that man *has* a soul, but that man *is* a soul. "Thy soul is thyself."

Three attributes constitute personality; namely, *intelligence* (knowledge), *emotion* (feeling) and *volition* (will). It can be said, then, that a person possesses the power to reason, love and determine. The Holy Spirit has these qualities.

Possessing a mind (Romans 8: 27), He searches (I Corinthians 2: 10), teaches (John 14: 26) and testifies (John 15: 26, 27).

Possessing emotion, He loves (Romans 15: 30), comforts (Acts 9: 31), prays (Romans 8: 26 R.V.) and He can be grieved (Ephesians 4: 30).

Possessing volition, He strives (Genesis 6: 3), leads (Romans 8: 14) and commands (Acts 10: 19, 20; 13: 2; 16: 6, 7).

The possibility of mistreating Him proves His personality, for He may be blasphemed (Matthew 12: 31), done despite to (Hebrews 10: 29), lied to (Acts 5: 3), resisted (Acts 7: 51).

Now if the Spirit were merely an influence, we would not need to concern ourselves about our treatment of Him. But He is God, omnipresent (Psalm 139: 7-10), omnipotent (Genesis 1: 2; Romans 8: 11), co-equal and co-eternal with the Father and the Son and called God (Acts 5: 3, 4).

Have you been aware that the Holy One has come to dwell in your heart? The Spirit's presence within you is your one assurance that you possess eternal life, for "if any man have not the Spirit of Christ, he is none of His" (Romans 8: 9). The Holy Spirit is both the Giver and Sustainer of spiritual life.

A man may say he believes in Christ, but how can anyone be a Christian and have no awareness of the Divine Presence? The Scripture says that when one hears and believes the Gospel of salvation, the believing one is sealed with the Holy Spirit (Ephesians 1: 13). The Spirit's presence in the believer is the one Divine stamp that he is God's child and has passed out of death into life. If you are saved, you should know it by virtue of the presence of God and the Holy Spirit within you.

If the believer is to know a full and fruitful life, he must know the Holy Spirit and His relation to the Christian. The mind that remains darkened con-

cerning the Spirit's function in and through the Christian must, of necessity, limit its own usefulness in the work of the Lord and be deprived of the subsequent rewards that are to be apportioned to God's faithful servants. The average Christian knows too little about the Holy Spirit. Here lies the root cause of the deadness and indifference in the lives of church members.

No doubt you have wondered why it is that some men are channels of a never-ending supply of spiritual blessing and power while others, with their college and seminary training behind them, possessing a knowledge of biblical languages and a command of words seem to have missed the secret to spiritual blessing and power. Such a contrast would make any man wonder. What is wrong with the latter? Either he is ignorant of what the Bible teaches about the Holy Spirit, or he has failed to appropriate what he has studied.

The late Bishop Handley C. G. Moule testified: "Never shall I forget the gain to conscious faith and peace which came into my soul from a more intelligent hold upon the loving and most gracious personality of the Holy Spirit. It was a new contrast as it were, with the inner and eternal movements of redeeming goodness and power."

You thank your heavenly Father for His Son, but do you ever thank Him

★ ★ ★

You may give without loving, but you cannot love without giving.

★ ★ ★

for His Spirit? You know Who Jesus is, where He is and what His present function is. But do you know Who the Holy Spirit is, where He is and what His function is? You still have time to rescue whatever is left of your life and to yield it to the Holy Spirit to be used of Him. It is just as important that you, as a believer, acknowledge the Lordship of the Spirit now as it was that you acknowledge the Lordship of Jesus Christ when you were a lost sinner.

Before our Lord's crucifixion, He assured His disciples: "I will pray the Father, and He shall give you *another* Comforter, that He may abide with you for ever; Even the Spirit of truth" (John 14: 16, 17). Take special notice of the word "another." There can be one of two meanings to this word: either it means *another* of a *different* kind, or *another* of the *same* kind. But we know that here it emphatically teaches that the Holy Spirit is another of the same kind as our Lord Jesus Christ, exactly like Himself, Divine and Sovereign God.

Remember, there are not three Gods. The Bible is Trinitarian, presenting to us one God Who exists in three Persons of equal rank. It has not been my pur-

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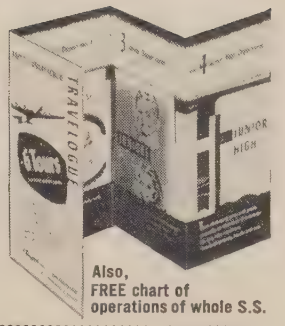

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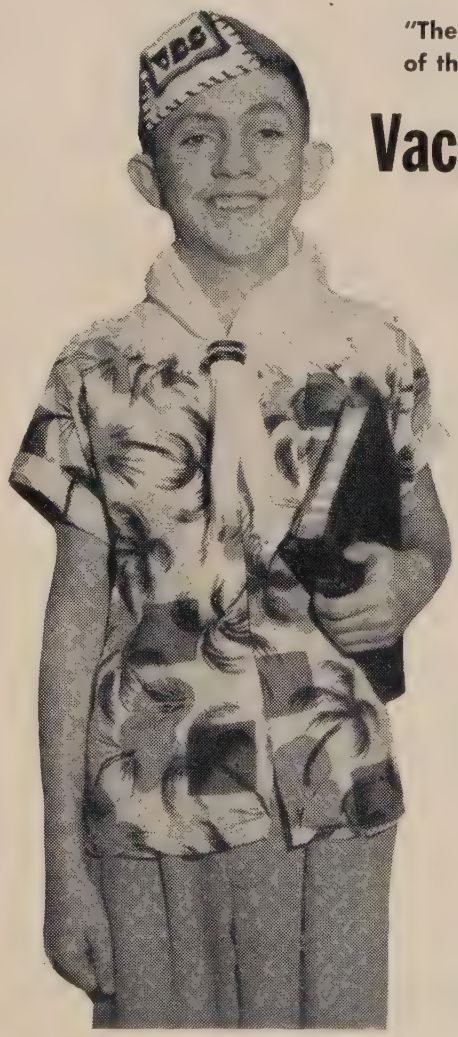

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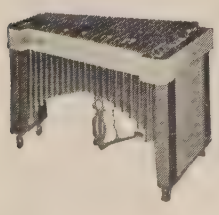

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pose in this article to discuss the nature of the Holy Trinity, but rather to refresh and stir up our minds concerning the presence of the blessed Holy Spirit in the world today. Second only to the miracle of the Incarnation of Jesus Christ is the descent of Deity in the Person of the Holy Spirit at Pentecost. He is the Lord thy God; worship thou Him!

No ministry—personal or public—can be fruitful apart from that of the Holy Spirit. If it is true in an individual that "It is not in man that walketh to direct his steps" (Jeremiah 10: 23), it is equally true in the public ministry. If it is impossible for one individual to choose the right way out of the multitudinous highways of life. It is equally impossible for the public servant to choose the right Scripture, words, time, books and everything else that make for usefulness to God. We must recognize then our own utter helplessness to minister in any degree in ourselves and our complete dependence upon the Holy Spirit for guidance, instruction, testimony, comfort and prayer. This is our first step.

This will call for confession of our sin of neglecting the Holy Spirit, and great is the power of a broken-hearted confession. It is both cleansing and transforming in its scope (II Corinthians 7: 11).

Concurrent with such broken-hearted confession must be an attitude of heart that is willing to forsake every known sin. Too often the Holy Spirit's ministry is clogged by those who refuse to brokenly confess their own sins which He has made known to them. The grieved Holy Spirit cannot work. Sins need not be named here which grieve Him, for any sin is sin in the sight of God.

"Quench not the Spirit" is a command to believers, and any unyieldedness to the revealed will of God quenches Him. Yielding to Him allows Him to design the effectiveness of our lives. Of this,

> **You cannot take your money to heaven with you; but you can send it on ahead.**

Jesus is the supreme example. It is useless to pray, to seek His guidance or to attempt to minister without this yieldedness as the rule of one's living.

It can become the beginning of an effective life and ministry when one realizes one's own limitations and recognizes not only the work that the Holy Spirit has come to do in us but also the work that He *alone* can do in and through us.

The reader will be rewarded if he will make a careful search of the Word of God, seeking to learn what the Holy Spirit has come to do for us. Helps in this phase of His ministry will follow in a forthcoming article. END

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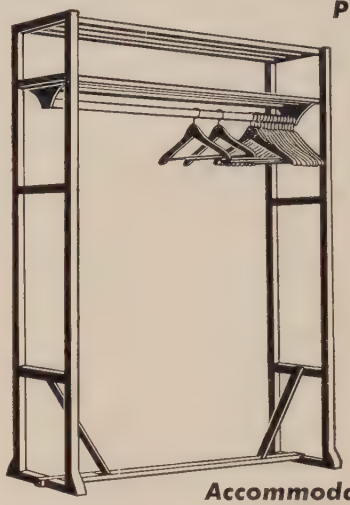

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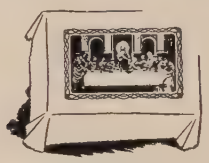

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THE BATTLING BOYD

(*Continued from page* 27)

tempers flared. Let a man accidentally jostle his best friend in chow line or make a careless remark in the ever-present dice game, Acey Deucey, and there would be a flurry of fists.

The *Boyd* was a fine spot, indeed, for the mild-mannered, soft spoken Sonarman 2/c, Mark Levengood, to be assigned as a replacement. Him with a Testament in his pocket and a testimony on his lips.

The men on the *Boyd* lost no time in getting onto him. After all, a fellow had to be tough to ship with them. They cursed him and sneered at him and made fun of him those first few weeks. "But I never saw Mark lose his temper," said Carl Bockhahn, who served with him at the sound stack.

When after about thirty days aboard the *USS Boyd* Mark announced that he was going to start Bible study, Carl was the only pupil. "I used to sit there listening to him pray for the safety and salvation of the men who persecuted him so bitterly," Carl went on. "I'd long for the peace of mind and heart that he had, but I didn't want to pay what it cost."

Things were getting hot for the *Boyd* again. She took part in the softening-up bombardment of Iwo Jima in January and hung around until after the troops had fought their way ashore and the island was secure. The pre-invasion mission was Mark Levengood's first experience under fire. He saw a Jap torpedo plane go plummeting into the water a few hundred yards away before it could launch its deadly missile at the *Boyd*. He saw five- and eight- and twelve-inch shells from shore batteries and ships crash into the water like hailstones around the destroyer as she zig-zagged at top speed to escape unscathed.

In his diary, Mark wrote, "The Lord wonderfully sustained me, and I do praise His Name for His protecting hand over us." The hard-bitten buddies of Mark Levengood didn't laugh at him any more. They had seen the slender, chestnut-thatched Christian in action on his 20mm gun. "I didn't even know he had any nerves," said one of his shipmates, "until after I was saved and began to understand something of the trust he placed in the Lord."

Under the stress of battle, the Bible study met daily to study and pray for the safety of the *Boyd* and the safety and salvation of the crew. Cursing, poker-playing, hard-drinking Frank Huston began to attend. A Jewish lad started coming regularly until conviction gripped him and, in self defense, he dropped out. A couple of Catholic fellows came along. But the bulk of the crew remained aloof and openly con-

(*Continued on page* 94)

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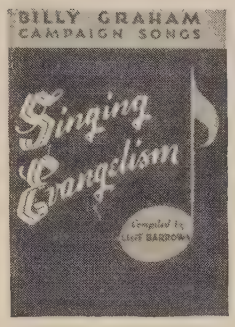

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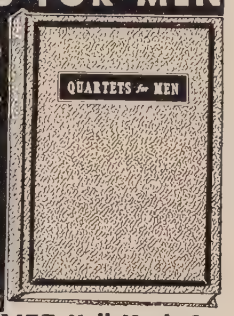

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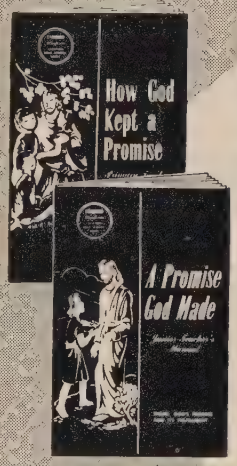

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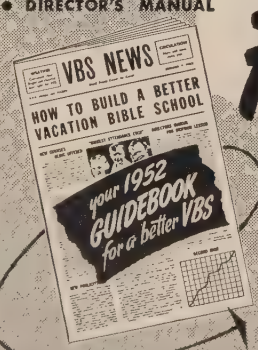

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WHAT'S WRONG WITH CHRISTIAN PARENTS

(*Continued from page* 36)

feeling of informality reigns. One pastor went so far recently as to call the rear portion of his church "the clucking gallery."

Many churches have been turned into religious playhouses; others, into glorified snack-bars and recreation centers. In order to compete with the restless spirit of the times, religious workers try to corral young people into spending as much time as possible under Christian surveillance, under the roof of God's house. Oldsters, in wide-eyed amazement, watch the furious activity which is supposed to counteract the unrest of the world. But no one thinks of teaching church etiquette or heavenly discipline. It wouldn't be popular to teach that God is an orderly God and demanding of obedience, or that Jesus said: "If ye love me, keep my commandments." No one would come out to the parties then.

Pastors, too, must learn to overlook many delinquencies they personally would enjoy correcting bottom-side-up. Little Tommy Tittle always was a nuisance. Free to do as he pleased at home, and not having a church nursery in which to run wild, he made each Sunday morning service a torture for his pastor.

His bland, apathetic parents ignored his twistings, humming, spit-ball making, whisperings and other inventions of his "expressive" nature. In time, the pastor and suffering congregation learned to overlook Tommy. But one evening a visiting speaker came to the church. She was a person of nation-wide importance and was accustomed to large audiences. Seeing the misbehaving child, she paused gently and waited quietly for the annoyance to pass, hoping to draw courteous attention to the child's discourteous habits. But no one dared admit the existence of such trivia. The Tittles were important people in the church.

Finally, because he was personally unable to bear the disgrace of the child's actions, the pastor rose, seated himself near the child and, to the dismay of the parents and congregation, leaned over and told the child to be quiet. To everyone's astonishment, the child obeyed. The pastor saved the feelings of the speaker, but he himself suffered social injuries that did not heal during the remainder of his pastorate.

What's the matter with parents and grown-ups in general, we ask, that they are afraid of children? In what ways do Christian parents fall short of the great responsibility God has placed on them?

Some parents give all manner of excuses. Some murmur piously: "I leave

my children to God. I bring them before Him in prayer every day, asking Him to care for them." Praying for children does not excuse delinquent parents from training them in God's ways. God will not do our work for us.

Other Christian parents take a certain pride in being uninformed. "We don't believe in reading all that nonsense. Bringing up children today is no different from what it ever was," they say.

The wise parent, however, keeps informed as to what the world is teaching about child behavior, child psychology and child training, if for no other reason than to be able to combat faulty training children may receive with the helpful teachings of the Bible.

Still other parents may be weak. They seldom dare to have a thought of their own. They are afraid of being called stuffy or old-fashioned by their children. They try to be palsy-walsy, keeping up their fictitious youth far into the years when they would be more beautiful as adults, ripening gracefully into the happiness God planned for maturity.

Then there are parents who are too busy with the Lord's work to train their children or those who are too fussy with their housekeeping to spend time guiding the thinking of their little ones. There also are those who are unkind, critical, domineering, sarcastic, but still call themselves Christian.

What can we do to be better Christian parents? Perhaps many times, faced with stories of delinquencies and world chaos, you may feel like throwing up your hands in resignation and saying with the chorus of defeated parents: "I just can't seem to do a thing with Jimmy (or Annie). Children today don't mind."

Such resignation is defeat—and is not for the Christian parent of today. We must face the fact that our children are our responsibilities before God. We must accept the fact that to a great extent their future happiness and eternal well-being rests in our hands. It will be an indictment against us if our children fail.

Discussing this problem with other parents has brought me the following helpful suggestions:

1. Spend more time and thought in prayer. We may obtain help for parental problems from our Father Who is in heaven, Who through the ages is expert in caring for the needs of His children. He is our best counselor. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1: 5).

2. Live more disciplined, spiritually healthy lives before your children. Children learn by imitation. They reflect the true state of spirituality in their parents. Mental and emotional problems which are supposed to have their roots in an overly spiritual atmosphere result from

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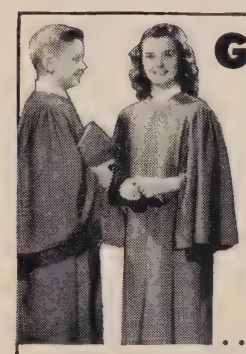

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the lack of the true spirit of Christ in the home, not from the existence of it. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1: 7).

3. Read good books and magazines to keep well informed. Children respect a parent who is on his toes mentally as well as spiritually.

4. Earn the right to your children's confidences. If parents probe, judge, squeal or preach, they will learn none of their children's troubles and will never be able to help.

5. Do not be afraid to discipline. Be firm, but not unbending. A child who disobeys realizes that he should be disciplined. He feels lost when his actions—good or bad—go unheeded. He expects a return for all of them. Punishment does not always mean spanking: God punishes us by causing us to feel His withdrawal and disapproval of our actions rather than by striking us dead as He so easily could do. Many parents forever alienate their children to themselves and Christ by their harsh, cruel, unfeeling ways, by beatings or sharp condemning words.

6. Hold on to your children and guide them with a kindness and love that is not possessive. Here we do well in understanding the permissive will of God, Who in great love guides us, cautions us, watches over us, but does not forcibly make of us robots who can do nothing but His holy and perfect will. He allows us, by our free choice, to choose to do His will. Our children also need to be so guided into spiritually self-satisfying development.

7. Learn to look through children's eyes. Your own become clouded with adult perspectives.

8. Remember that home should be a place of safety for the child. It is his fort, outside of which the world rages. The world, especially the world of adults, is a frightening thing to the child. Grown-ups are so huge, so sure of themselves, so (seemingly) free, so right, so rich, so powerful. Children need love, reassurance, comfort (disguised, if it's a boy), an endless amount of patience, a family closeness. His home must be headed up by two wonderful people—his father and mother. His home must be a place where father and mother do more than sleep, change clothes and eat occasionally if it is to be perfectly satisfying.

9. Remember that you are a revelation of the love of Jesus to your child. If His love is in you, the child will be the first to recognize it.

10. Teach the beauty of self discipline. Only he who has learned self control can teach it. The Bible emphasizes the importance of this fact when it states: "He that ruleth his spirit [is better] than he that taketh a great city" (Proverbs 16: 32). END

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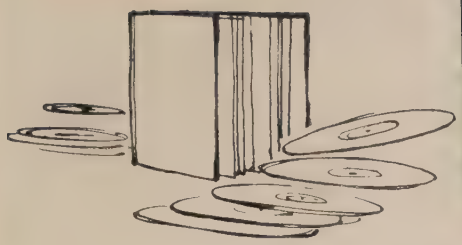

RECORDS

WENDELL P. LOVELESS
editor

FOR YOUR LISTENING PLEASURE

New Album by Hollander

I HAD a letter recently from Johnnie Hope, director of the Greater Elkhart County (Indiana) Youth for Christ. He sent a new album of three ten-inch recordings under the Crown Recording label, made by Peter van Woerden of Amsterdam, Holland.

Hope met this talented young musician in Brussels, Belgium, during a Y.F.C. conference, and invited him to spend a few months in the United States. Just before he returned to the Netherlands, it was suggested that he record some of his organ and piano selections. There was little time left for making the kind of arrangements desirable for this type of production, so these six numbers were tape recorded in one of the Elkhart churches and transferred to wax. The results are quite remarkable.

Before I mention the music itself, you will be interested to learn that van Woerden is a graduate of the Amsterdam Conservatory of Music and a thorough, classical musician. He was a concert organist in his native land before he accepted Christ as Savior and gave his life to Christian service. He served as organist also for a large "state church" in the Netherlands some years ago. I am mighty glad that we have these disced evidences of his talent, and I hope that Hope (forgive me!) will arrange for some more.

As I review the number in detail, I am taking into account that they were produced under not too ideal conditions. This fact is slightly evident in the accoustical effects. But even so, they are exceptionally good. The organ has a truly beautiful tone, and it is difficult to detect, in spots, that it is not a pipe organ. This illusion is aided, of course, by the fact that von Woerden is playing in an auditorium rather than in a recording studio.

First, there is *It Is No Secret,* Stuart Hamblen's ubiquitous composition, which seems never to lose its appeal and popularity. Played as an organ solo, it is very, very nicely done. The chimes are used effectively here as well as some of the other numbers. I like his tasteful harmonization and arrangement. On the other side of this is *Bomb Attack,* a piano number the like of which I have never heard before. It begins with an air raid siren. Then follow passages which are more descriptive than musical, but most effective. At the close, the organ plays *Hiding in Thee.* You must hear this. *What A Friend We Have In Jesus* is well done on the piano, with *Whosoever Will,* organ, on the opposite face. The third record has an organ solo of *Jesus Loves Me* and the chorus *Everybody Ought To Know* as a piano arrangement. All of these selections give evidence of exceptional musical talent.

I am going to venture two mild criticisms: first, I feel that when this musician tries to employ too marked rhythm, as in *Everybody Ought To Know,* the result is too much "rick-a-ticky-tick" syncopation. There is a fine line of demarcation between that and legitimate rhythm, which must be observed to keep within the bounds of good taste. Second, it is my earnest hope that this fine young performer will not bring a single sixth chord with him when he packs his grip to return to the States for more recordings. It is my sincere desire, however, that he *will* return.

■ I suggest that you keep your eye on Bible Recordings, Inc., of Baltimore, Maryland, for that organization impresses me as having a most worthy objective. They do not market recordings to the retail trade, as they record for radio work only. But they are always on the lookout for "excellent singers, filled with the Holy Spirit, but who thus far lack recognition," to use the words of the president, Arthur G. Slaght. They have sent four sides to me for review —numbers sung by Gertrude L'Arronge, soprano. She was a former German Opera singer, led to Christ through contact with friends in England known as "the brethren." What a voice hers is! It is full, resonant, dramatic, beautifully smooth and admirably controlled.

PERSONALITY SKETCH

■ This month I want you to meet another of the fine recording groups from Fort Wayne Bible College, Fort Wayne, Indiana. The Trombone Trio, some of whose work I reviewed most favorably several months ago, consists of Ralph Ogden, Nelson Chamberlin and Gerald Gerig. They are all in full-time Christian service and have a fine ministry, particularly to youth groups and rallies. They are individually well known for their musicianship and, as a group, are noted for their unique and tasteful arrangements. We hope they keep up their good work.

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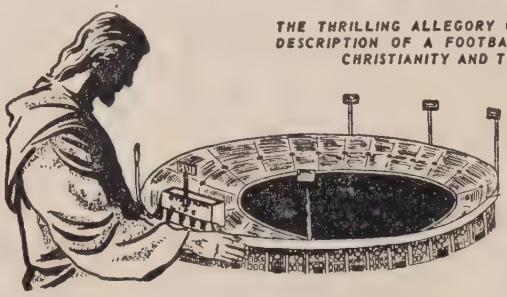

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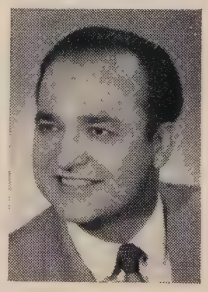

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Not every soprano has a good recording voice, but this lady does, and her diction and articulation are splendid. While Mildred Groff gives her fine support in piano accompaniment, she should, in my opinion, have both organ and piano, if not a small orchestra backing. The four numbers she does are *The Lord's Prayer* (Mallotte); *Remember; Take My Life And Let It Be;* and *O Divine Redeemer.*

■ The great demand for Singspiration's *Happy Time Stories and Songs* for boys and girls has fully justified the original idea that there is a tremendous need for recordings in that field. Recently four more stories and four songs have been added to the library. *Three Children in a Furnace* is the story of Shadrach, Meshach and Abednego in Babylon. This, like the others, is done with appropriate sound effects which really capture and hold the interest of the young fry. There is also *Who Owns Your Face?* a humorous dialog with a spiritual application in which Shirley Copeland works with me.

By the way, "Uncle Ben" is heard in this one. He is in *The Naughty Little Chicken,* a poem by Jessie Iden, who wrote *Mary And The Pig.* The fourth story is *Queen Esther Saves Her People.* Along with these stories, Helen MacAlerney Barth and Al Smith have recorded four songs: *Oil in My Lamp; 'Tis Simple As Can Be; Will You Be Ready?* and *My Heart Was Black.* END

THE BATTLING BOYD

(*Continued from page* 89)

temptuous. It almost became a game to try and break up the Bible study by starting the noisy, riotous Acey Deucey nearby, or by telling bawdy stories and laughing uproariously. The fellows took to meeting for Bible study out on deck behind the number 4 gun turret when the weather was nice or any place below where they could find it quiet.

Never out of the vicinity of Iwo Jima, the destroyers, among them the *Boyd,* wheeled back on the line on "D" Day, "H" Hour (February 19, 1945, at 9 a. m.) and hugged the shore to provide landing fire-support. All day and all night and all the next day, the *Boyd's* crew remained at "general quarters," pouring salvo after salvo of 5-inch shells into gun emplacements and pill boxes and troops, taking everything the Japs could throw at them until both men and ammunition were exhausted. After a brief rendevous at sea with a tanker and an ammunition ship, during which the crew caught what sleep they could, she went back to shelling shore installations.

The men lost all trace of time as they stayed at their battle stations for twenty-four hours at a stretch. Ships were damaged all around her, but not a single shell hit the *Boyd.* On one evening after she had spent a long stretch on the line, another destroyer came to relieve her. She withdrew. Less than five minutes

later, the destroyer who took her place caught an 8-inch shell in the engine room which did considerable damage and caused many casualties.

About that time the first real break came in the Bible study. Carl Bockhahn and the Montana cowboy, Frank Huston, were won to Christ along with two or three others of that hard fisted crew. Others found themselves attracted to the little knot of believers, and the group grew to about sixteen.

It was in April that the *Boyd* saw her first Jap suicide planes. From an extremely high altitude, two of them came rocketing towards the earth, one just missing a destroyer, the other tearing a large hole in a carrier just below the water line. But those were far from the last Kamikazes that the *Boyd* met, for in May she went into radar picket duty around Okinawa to take part, continuously, in the most dangerous and costly naval operation of the war.

"But the destroyers stuck to their picket lines," said the afore-mentioned *Time* article, "and the men stuck to their guns. They set a world's anti-aircraft record by shooting down 490 planes during the 62-day battle. They went to 'general quarters' over 150 times. The picket linemen's spirit was set down for history in a message sent by one destroyer: 'Have been hit by two suicide planes; shot down the third; am taking damaged destroyer in tow.'"

For sixty-two days, such was the duty of the *Boyd*. Seldom a day went by but some destroyer was hit or sunk by suicide planes. "Whenever we go back to Kerama Rhetto to refuel, which is every third or fourth day," Mark wrote in his diary during the height of the campaign, "we see destroyers that have been horribly mutilated by Kamikazes. By the grace of God, we have been spared."

During those dangerous, chaotic days, the Bible study never failed to meet for prayer, even though the call to "general quarters" often broke up the meeting. And God continued to bless and spare the *Boyd*.

On one occasion, when the *Boyd* was on radar picket 15, she was under continuous air attack all night long. That in itself was not unusual. However, the destroyer which was to relieve her came in several hours earlier than expected.

(*Continued on page 98*)

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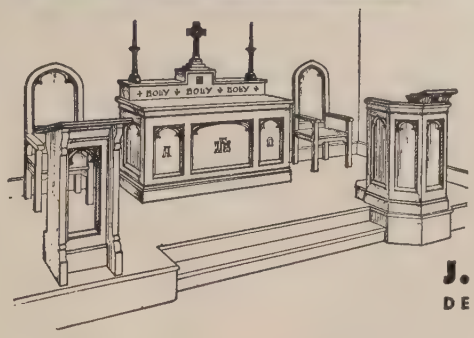

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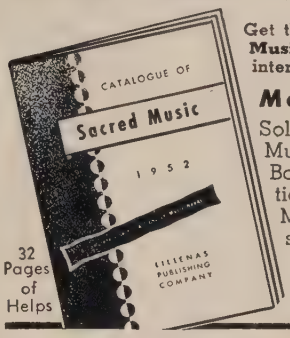

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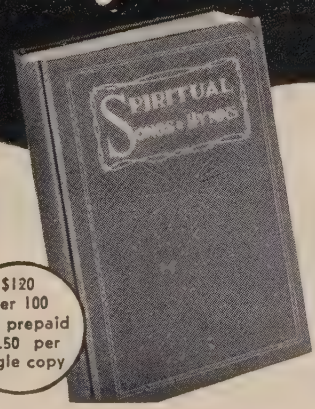

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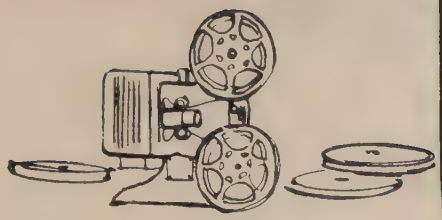

FILMS

GROVENOR RUST, *editor*

YOU CAN USE EFFECTIVELY

Realism On Missionary Reels?

SOME of the more recent motion pictures carrying messages of challenge and character about today's mission fields have presented their strongly motivating reports with a striking realism that sometimes jars those who see them. There has been no little discussion over these films both in and out of church audio-visual circles. Most of the time, the score has weighed heavily in favor of genuine realism that is truthfully presented. A few offer vehement protests to the showing of anything but a few smiling natives and grass-covered meeting houses. They fail to note the stark, almost rigid, realism of many scriptural passages, aimed at stirring somnolent Christians into action for the Christ Who died for them on a blood-streaked cross of rough-hewn timber. I am sure the carefully and truthfully made motion picture showing the dynamics of modern Christian missionary endeavor is a God-given tool for evangelization in these times.

■ A film following this concept of production that we have not been able to preview before now because of print demand is Missionary Films' *Heathen Rage*. This arresting, twenty-eight-minute color film was made in Nigeria, British West Africa, a land of Mohammedanism and heathen ritual. Top-notch cameramanship and photographic technique have caught much of the spirit of Psalm 2: 1 in the excellent footage of this effective missionary report. With unflinching realism, the lens of the camera has recorded missionary medicine and surgery, the care of lepers, customs, market places and the ritual of heathen ragings. One of the most severe contrasts is seen in the comparison of the born-again young womanhood with the fear- and pain-marked faces of the unsaved young women. The sound for the film is good narration, supported by well-synchronized native music. Its quality is very acceptable. Because of the thoroughness of subject treatment and the realism of the content, it is not suggested that you make this film an item of special attraction for children.

The film was made with the cooperation of the Sudan Interior Mission and the Sudan United Mission. Distribution is through the C. O. Baptista organization of Wheaton, Illinois.

■ Another missionary film which should prove helpful is the twenty-five-minute color-sound film on release from the Conservative Baptist Foreign Missionary Society, entitled *The Call of the Southern Cross*. Introduced by Dr. Brushwyler, it goes directly into the interestingly planned message. Very timely material from Argentina and Brazil, such as some of the political flavor of Peron's bastions, the modern cities of Buenos Aires and Rio de Janeiro, are used in the film. The film also shows how the missionary works through personal contact and child evangelism in such areas. The effective, but slow and laborious, door-to-door carrying of the Word is brought home to the viewer. Missionary work among factory employees also is a unique point of this film. Well portrayed is the policy of establishing local churches to create a body of indigenous Christians. Balanced against this urban and industrial village work is the coverage of the hinterland work of the mission. This is very interesting and reasonably well done in the film.

Many excellent shots enliven the entire film and contain some effective symbolism. Produced by Missions Visualized, Inc., the film can be obtained from the mission society for which it was made.

■ Another new release from Family Films, Inc., is entitled *Honor Thy Family*. It is the story of a hard-working, successful junk dealer named Luigi Bianco, whose family begins to get away from him. The social climbing pattern of their doings sets the stage for trouble with "papa," who learns some basic tenets of good living from a butler suddenly thrust upon him by his wife and daughter. The butler, the "preacher" of this picture, suggests many practical answers to several rather knotty problems. The film takes its basic plot from the story of the prodigal son but gives most attention to the error of becoming too good for one's family. Almost equal emphasis is given to stressing the values of life beyond position and possessions.

While the film offers much help in the area of constructive values for home life, it lacks the presentation of a desirable close tie to Christ in the home as the only source of harmony. Its best use probably will be with young people as a discussion group starter and for C.Y.C. showings. It also has some value as family night program material. This film is twenty-seven minutes in length on black and white film. Local libraries specializing in religious films will serve you.

■ The Protestant Film Commission has released a new stewardship film entitled *A Wonderful Life*. This forty-five-minute film portrays the rather unselfish life of a man in a smaller town. His death is what stirs the townspeople to an appreciation of his life, and with them we review it. Although rather plain, the story is full of the emotions of an everyday man's rich and worthwhile life. Two main questions are

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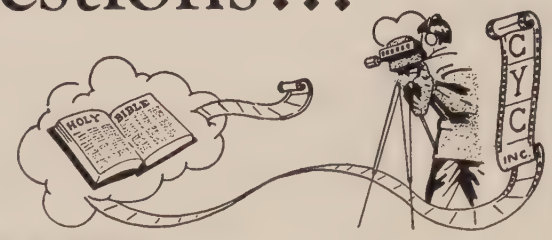

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raised which get no answer, per se, but are balanced in a framework of human living and its values. These questions are: (1) On the basis of general Christian adult behavior, can a young person really believe in the Christian faith? (2) How does a parent pass on Christian culture and belief to his children?

This film is very well done technically but lacks a really strong emphasis on the spiritual values of a fruitful Christian life. The humility of the Christian life is admirably shown, but the personal relationship with Christ, necessary to that virtue, is largely ignored for the "good that a man can do" point of view. The service to community is a predominant theme yet it needs a stronger "service for Christ" viewpoint to make the film message really have meaning for today's churchmen. Distribution will be through the Religious Film Association depositories.

■ An interesting and useful educational filmstrip telling of modern research that went into the newest revision of the Bible, known as the Revised Standard Version, has been released by the Society for Visual Education, Inc. Entitled *Adventure in Our Town,* it is black and white and is sixty-seven frames long. The treatment is authentic and understandable by young people and adults but somewhat beyond youngsters under high school age. The script and pictorial content are attractive and easy to follow, telling a story of biblical revision and why revisions are undertaken. Its use in a study of Bible origins and history will add greatly to the meaning of such a program. Many scenes of great historical significance are included in the strip.

■ We recently saw a very helpful visual aids index prepared to go with the complete Church-Craft library of color slides and filmstrips. It is so set up that scriptural references and pictorial materials are correlated, giving a rather full coverage of biblical areas for which Church-Craft slides are available. We suggest you write to them for a copy of this index.

THE BATTLING BOYD

(*Continued from page* 95)

In less than an hour after the *Boyd* withdrew, the destroyer which took her place was hit by two suicide planes and sank in a matter of minutes. "It had a sobering effect on us all," Mark told his diary. "And I had many opportunities to put in a word for Christ, which I trust will bear fruit for eternity."

It was, however, two weeks later that the incident occurred which caused the *Boyd* to be dubbed, in admiration, the "miracle ship." According to press release No. 153, written July 6, 1945 by a yeoman aboard the *Boyd,* "Sailors aboard this trim destroyer 'believe in miracles,' so they say, after an incident that occurred recently during a sustained night air attack by enemy suicide and torpedo bombers, in which three destroyers were credited with two 'kills'

and driving off numerous other Jap planes.

"Silhouetted against one of the brightest full moons in months, the ship was patrolling a forward area in company with two other destroyers when the alert was sounded warning of 'many bogies' (enemy planes) approaching simultaneously from several different directions.

"Using the almost daylight brightness to press home the attack, ten or twelve single and twin engined planes tried numerous times to breach the heavy anti-aircraft barrage thrown up by the destroyers, which presented clearly outlined targets.

"During the peak of the raid, at which time the Jap planes were closing in on the destroyer group, bridge personnel heard one of the sky lookouts shout, 'Moon eclipsin', bearing 160 relative, position angle 45.'

"The skipper, Commander A. E. Teal, USN, who hails from San Francisco, California, appraised the phenomenon, telling gunners to keep blazing away until 'they can't see you but they can feel you.' A few minutes later two planes were seen to crash into the sea.

"The eclipse developed into a total one shortly afterward, blanketing the entire area in darkness. Observing its contribution to the routing of the Jap attack, Comdr. Teal remarked that he felt 'like Mark Twain's Connecticut Yankee during the blackout.'"

When the destroyer, *USS Boyd,* pulled safely into Mare Island, September 25, 1945, at the close of the war, all sixteen members of the Bible Study were born again Christians.

"Some fellows still call it luck that we suffered no damage or casualties during all the furious battles we were in," Mark wrote home, "but I know God was answering prayer. Many fellows who made no profession of faith told me that the Lord must have had something to do with it. I know you folks at home were standing by in prayer and supplication. I could feel it. Through it all I was conscious of His ever abiding presence and sustaining power."

And, strangely enough, though the *Boyd* was in the most severe fighting the Navy saw in the Pacific and suffered considerable damage and casualties before Mark Levengood came aboard, from the moment he set foot on her at Ulithi until he got off at Mare Island at the close of the war, the destroyer was not even scratched by enemy action and not a single man was killed or wounded. It would seem, indeed, that God answered prayer to make the battling *Boyd* a miracle ship. END

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THEY COACH SOUL WINNERS

(*Continued from page* 34)

ble results. As soon as Jordan could arrange it, he went to the jail to see the father. He was given a ten-minute pass but stayed an hour and a half dealing with this man who had been so drunk when he shot his wife that he wouldn't believe it had happened until he was taken to the morgue and shown her body. But now, sober, he listened until:

A murderer accepted the Lord as Savior!

On subsequent visits to the home, Hamilton won the woman to the Lord, and Jordan won the husband and daughter. That was too much for Jordan. He resigned from his church and became a hitch-hiker. He found that if he could ride with a motorist at least two hours, he could win one out of four to Christ. One summer, he made round trip after round trip between Los Angeles and San Francisco, winning more than five hundred to Christ.

A friend suggested that he take a prospective worker with him and train him to win souls. Jordan did so and in three years, trained twelve workers. Discouraged by the length of time it took him to train a worker, he opened the American Soul Clinic with its far-reaching ministry.

The latest addition is the high school department. Willie Lou McDaniel and Richard Shakarian were practically the only two young people attending when they took the course in August '49. They felt keenly the need of winning teen-age friends to the Lord. After prayer, the high school department of the Clinic was organized. Willie Lou and Richard contacted every teen-ager they knew. Within three weeks, twenty-five soul-winning groups had been organized.

The teen-agers go two by two, giving out tracts on the streets. But, as Willie Lou says, "We don't go just to give out tracts. We go out to talk to people about their souls."

Talk to them Willie Lou does. Even on New Year's Eve, when the horns and whistles were blowing, she was talking to an elderly woman. She had to shout, "Do you believe in Jesus?"

"You know, I've been a church member for years and this is the first time anyone has asked me that!"

"But do you believe?" Willie Lou persisted. And the woman, her heart already prepared, accepted the Lord as Savior.

Since her graduation from high school, Willie Lou has been traveling about talking in churches and to young people's groups. When she went to speak at Salem Academy in Oregon, Mr. J. H. Turnidge, the president, told her, "We have about six or eight unsaved students. I hope you reach them."

Willie Lou gave her usual vigorous message and eight senior boys raised their hands for salvation. Willie Lou asked, "Will you come forward?"

Sixteen boys came and knelt at the altar!

A revival spread through the school, with student after student confessing smoking and breaking rules. By the time Willie Lou left, it was a changed school.

The other extreme of the work is the branch on Skid Row. The Skid Rows of the United States have to be smelled to

---

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One who can be courteous in the face of discourtesy.
One who keeps his word, his temper and his friends.
One who wins respect by being respectable and respectful.
One who understands people and can make himself understood by people.
One who has a steady eye, a steady nerve, a steady countenance and steady habits.
One who is silent when he has nothing to say.—*Good Tidings*

---

be appreciated. Derelicts, prostitutes and dope addicts live on "Bums' Boulevard." The ASC's Skid Row mission, a spot of cleanliness approaching beauty, is run by "Mother" Esther Kelford and assisted by Mrs. Zenna Lee Pinkerton and some of the mission converts.

Three meetings a day are held, many of them conducted by groups from different churches. There are sleeping quarters for fifty men. Meals are served to about a hundred a day. Jobs often are secured for the men through the Monday radio broadcast.

Winning souls on Skid Row takes love and patience, but Mrs. Kelford beams when she says, "Those we reach are worth the work and disappointment. They do stand," she insists, pointing to Tom, a Cherokee Indian who was saved in November '49. Tom is now a gardener for a wealthy family and a real soul-winner.

Too, there is "Reiny," short for Reinhardt. Last January, out on the sidewalk, he heard music coming over the loudspeaker. Attracted, he came in and sat down. He did not respond to the altar call but waited until the service was completely over. Then he went to Mrs. Kelford and said, "I want to talk to you. I have a religion of a kind, but I have a lack in my heart."

She told him about the saving power of Christ. Reiny accepted Him as Savior and, though a construction superintendent by trade, has been their general utility man ever since.

One of the surprising things about the Skid Row mission is its regular congregation. Down there are men whose small pensions won't enable them to live anywhere else. And many of the converts have no place to go after they are saved. They cling to the mission, attending Bible classes, growing in the Lord and becoming a permanent fixture.

Nor does ASC neglect the Jews. Door-to-door visitation is done among the 50,000 Jews living in the Boyle Heights district of Los Angeles. This work is headed by Abe Schneider, who insists, "You'll never know real joy until you lead a Jewish person to the Lord! Think of the thrill to lead one who for generations was taught not to believe or accept Jesus Christ as his Messiah."

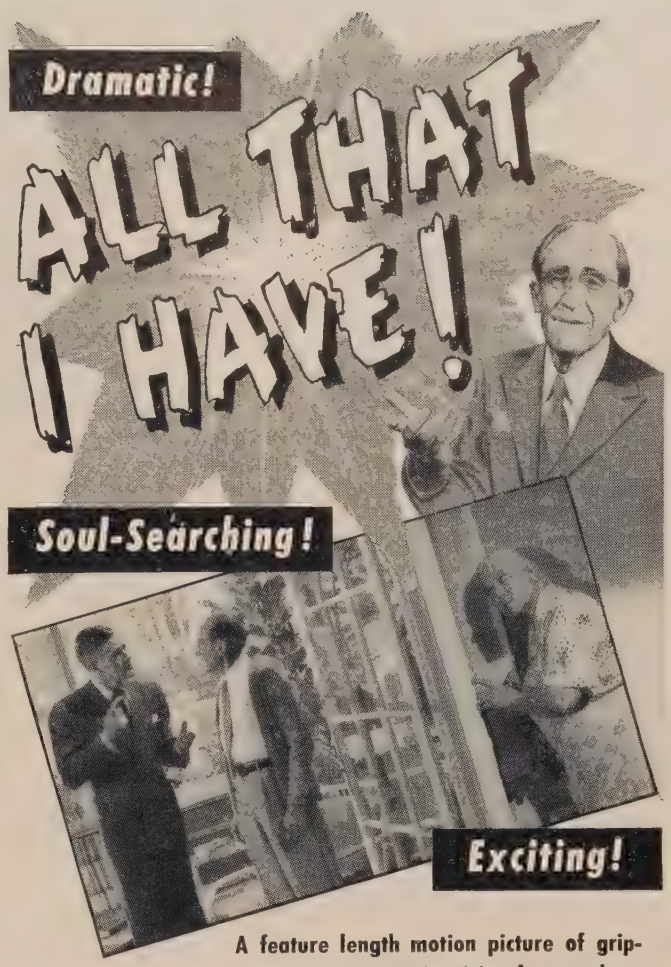
Abe patiently goes from door to door, listening to the Jewish objections, getting in a word edgeways, giving them tracts and, if they will accept it, a Gospel of Matthew. Abe also heads the street meeting groups. He has stood on the corner with Gentiles while Jews, in their ignorance, hurled insults at him. Often, he is thankful that only he can understand them.

Abe is a converted Jew. He was a good boy, with a hunger in his heart for God. He grew up in a home where religion was a Saturday ritual. After he moved to California, while he was working on a route for the Helms Bakery, a middle-aged woman came out to his truck and witnessed to him.

He didn't mean to pay any attention to what she said, but the fact that she was the first Christian to speak to him about the Messiah impressed him. She kept on witnessing. On the fifth day, after he drove away from her, he prayed, "Heavenly Father, what shall I do? For me, a Jew, to accept Jesus is a terrible thing in the eyes of my people. But if to accept Him as Savior and Messiah is the only way to get to heaven, put it in my heart."

God did—for from that moment on, Abe believed! He suffered persecution. His bothers beat him. His wife divorced him, remarried him and left him again the fourth day. She took his children, home, car and all worldly possessions.

During the time of persecution, his wife sent for his mother to come out from New Jersey. One Sunday evening, Abe went to a nearby church. When he went in, about a hundred people were present and the pastor was beginning his sermon. Abe found a seat in the middle, halfway down near the aisle.



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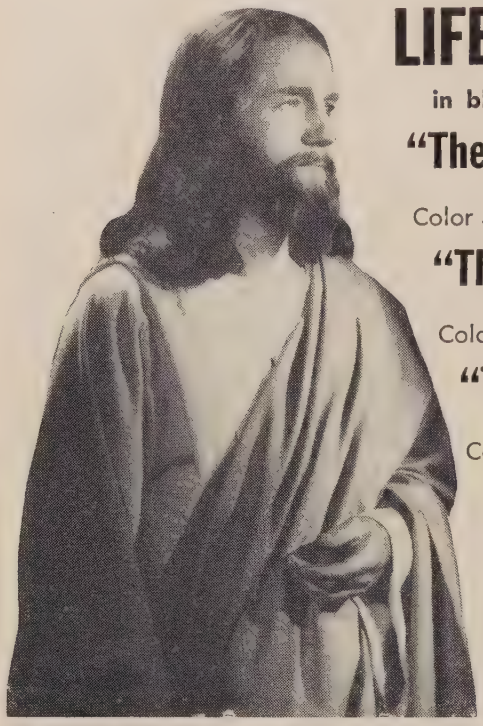

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Suddenly, a feeling or apprehension made him look up. He saw his mother, a large Jewish woman, striding down the aisle. He turned cold, knowing she would make a terrific scene.

"You come home," she shouted. "You're a Jew! You don't belong here!"

Abe stood up and patiently explained, "Mama, you don't understand. Jesus is my Savior. This is my church and this is where I belong. I tell you, I can't give Jesus up."

She gave Abe one stinging slap on the face after another. He stood there, his face shining, conscious only of the peace of God in his heart, while his mother, a strong woman who had worked hard all her life, hit him blow after blow.

A ripple of excitement went through the crowd. Abe's wife came down the aisle, cursing. The pastor ordered, "Some of you men get these women out of here."

The ushers forcibly escorted the women out of the church. Then, in the hushed silence, the pastor announced, "We will not have a message tonight. Instead, we will pray for those people."

Meanwhile, in the back of the congregation was a man who was warden of the Cucamonga Prison Camp. He had heard the Gospel but had brushed it aside. This night, seeing Abe suffer persecution for his belief in Christ, the man knelt and accepted Christ as Savior.

The lives of those who work with the American Soul Clinic count for Christ. It takes men and women of zeal to follow the leadership of Fred Jordan. With passionate fervor, he reminds, "Communism grows by the convert method. Jehovah's Witnesses grows by the convert method. The convert method was the only method of the Lord Jesus. It is normal to have physical children. It is normal to have spiritual children. Someone won you to Christ. You are a debtor to win someone else." END

MISSION BUILDERS

(*Continued from page* 30)

"We may not get paid, and we sure won't save any money," said one of the boys on the first team, "but we are going to get a lot of satisfaction out of our work. . . ." The *Free Press* concluded, after talking with the boys, that the most outstanding thing the builders would receive would be the thrill of "creating a new place of worship." An expression from one builder was that he now felt nearer to God because he had been so close to the work of the Church for a year.

Whatever form the requital assumed for each of the boys—the thrill of creation and achievement, the satisfaction of giving without thought of remunera-

tion, a more thorough understanding and appreciation of God's work or a combination of all of these—it was flavored by the greatest compensation of all: that inner-peace and spiritual integrity known only to those who give themselves for His sake!

The first team of six Mission Builders has completed its years of service. One has gone back to college, one is in the army and four have gone back to their original work. But life will never be the same for these young men who gave the most valuable things they had to give—their time and their talents and their lives.

Now another Mission Builders team is "on the road." Six young men from Iowa, Colorado, Nebraska, Michigan, Illinois and Ohio have come together in the name of their Lord to build temples for the worship of His Name in California, Oregon, Colorado and Michigan.

> **Never be afraid of giving up your best, and God will give you His better.—*Hinton***

And then another team of Mission Builders, now being organized, will be on its way. This third team will give the Mission Builders program an international flavor, since the builders will be Canadian Lutherans and their assignment will be to build churches for Canadian Lutheran missions.

Two members of this all-Canadian team were originally accepted as builders for the first team, but the United States State Department refused to allow them to come into the United States for this purpose. They were disappointed but not defeated in their determination to serve. These two Canadians, thwarted in their first try, have bounced back with typical youthful fervor. Almost single-handed, they are recruiting the other four builders needed for the Canadian team.

For these Canadian builders, their first effort at Burnaby, British Columbia, will have a special meaning. This mission church is to be built with a $55,000 "Mission Package" gift contributed by Luther Leaguers of the United States and Canada. Truly, this is the good-neighbor policy with a Christian dynamic!

No one expects the program to end. This snowball is only beginning to roll. As long as there are missions, there will be a great and good challenge to the young men of the Lutheran Church to become Mission Builders. It will be easier now because six young men blazed a new trail into voluntary service in the name of Christ Jesus.

The Mission Builders have started a fire—the fire of a genuine crusade for Christian living and serving—because when challenged in a big way, they answered, "Here am I, send me!" END

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is Dr. V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ I have two boys who accepted the Lord at the age of eight, one at a summer Bible camp and the other at summer Bible school. They have showed no interest in attending a class of converts their own age, nor do they wish to be baptized. I'm confused about their salvation and what I should do about their attitude.

It is altogether possible for a child of eight years, or even younger, to come to personal, definite acceptance of the Lord Jesus as his Savior. It would appear this has been the glorious experience of your boys. Thank God for that! Thereafter, their greatest need is instruction in the Word of God, which comes from their own reading, their Sunday school class and especially from the family altar. Much prayer and patience on your part will be amply rewarded. Remember that they are both children in mind as well as in spirit. They will come to full persuasion as to their fellowship with other Christian children, baptism, church membership and the like, I am sure.

■ Once a friendship of two people has been broken, can it ever be mended so they feel the same toward each other?

It is gloriously possible to have the past completely forgiven and under the precious blood of Christ. The Lord Jesus spoke often of forgiveness as, for example, in Luke 17: 3-5. Was not Peter completely forgiven and restored, without reservation, to fellowship with the Lord Jesus and the disciples? Paul and Barnabas disagreed about John Mark. Years later, Paul could say, "Mark is profitable to me" (II Tim. 4: 11).

■ Is it right for a Christian to campaign for the election of a non-Christian for a public office?

A Christian is a citizen both of his country here on earth and of the Kingdom of God. Among his responsibilities as a citizen of his country is that of suffrage. He should stand for clean and upright government and, in my opinion, can conscientiously campaign for a non-Christian of high integrity and character. Politics would be more wholesome if Christians were more active therein.

■ Should a person who is engaged in a read-the-Bible-through program set aside an additional period for personal devotions?

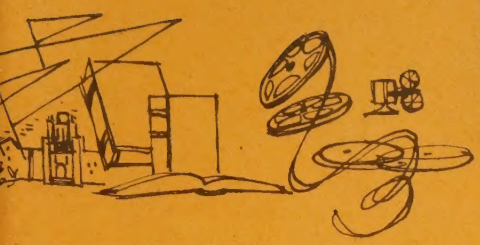
Reading the Bible through should be excellent "devotions" for the individual Christian. Such reading should not be routine and rapid reading of words just in order to complete a given number of chapters per day. On the contrary, there should be time and effort for reflection, meditation, instruction and prayer. The letter of the Word does not give life. It is as the Spirit of God is given freedom to teach us the Word that we learn its meaning and grow in grace.

■ In I Corinthians 15: 52 I read ". . . at the last trump." In I Thessalonians 4: 16 I read ". . . and with the trump of God . . ." Are both of these verses referring to the same thing? Surely "the last trump" does not mean the Seventh Trumpet in the book of Revelation.

My understanding of the "last trump" of I Corinthians 15: 52 and the "trump of God" in I Thessalonians 4: 16 is that these are the same. At the sounding of that trumpet, the dead in Christ shall be raised, and we who are alive and remain shall be caught up with them to meet the Lord in the air. The Seventh Trumpet of Revelation 8: 2, 10: 7, 11: 15-19, marks the end of a series of judgments in the earth. The use of the term "trumpet" does not require that they refer to the same event.

■ What type telecast would you sanction for Christians?

Current events can be very instructive and informative on TV (General MacArthur's speech in Congress last spring, the signing of the Japanese peace treaty in San Francisco, the Tournament of Roses in Pasadena and the like); the news (although thus far I prefer newscasting by ear without the addition of sight); wholesome athletic events, not on the Lord's Day (football, baseball, track. Professional wrestling is wretched and reckless. Ever see a good college meet?). Cultural programs, such as the Firestone Hour with its orchestra, and, of course, topflight religious broadcasts that are true to the Word of God—Jack Wyrtzen, Billy Graham, Percy Crawford, Doug Fisher and the like—are telecasts I would approve for Christians. The whole question, of course, is an individual matter that each Christian should take to the Lord for his answer.



BUYERS GUIDE

Soundstripe Projector

Make your own sound motion pictures or add your own sound to any motion picture. Yes, that's possible with the new 16mm motion picture projector which records and plays back sound by means of a strip of magnetic material on the edge of the film. Bell and Howell Company of Chicago has just announced this startling development, including the fact that they have developed a process called SOUNDSTRIPE to permanently coat film for magnetic sound.

With the Model 202 recording projector, educators and clergymen can add their own commentary to motion pictures by speaking into a microphone as the film is projected on the screen. The process is as simple as using a magnetic tape recorder, the chief difference being that the magnetic stripe is on the film itself.

A conventional sound film on the founding of our country, for example, might be suitable for seventh and eighth grade students. With a magnetic sound track explaining the action in simpler terms, the same film becomes an effective learning aid for pupils from the third grade up.

Missionaries can send home on motion picture film the story of their work in the field. Their movies accompanied by their own sound commentary can make foreign missions come alive to church people.

The addition of a second track to a sound film is made possible by a new development called "half track," which permits two different sound tracks to exist side by side on the same film. This is accomplished by applying a stripe of magnetic material over only half of the optical (or conventional) track. When this is done the quality of the optical track is not impaired, and a second sound track is provided which can be adapted to the needs of any audience.

For further information on the soundstripe projector, check item C105-A on next page.

Bell & Howell Company's SOUNDSTRIPE method of applying a magnetic sound track to 16mm motion picture film costs 3½ cents per foot either full or half track.

A 400-foot (about 12 minute) informative or fund raising film in sound and color can be made, without professional help, for an out-of-pocket cost of about $200, including film. Made professionally, a similar film would cost a minimum of $3,500.

The new machine is a portable unit with projector, amplifier speaker and microphone contained in a single case.

For the church or school, the 202 is an all-purpose machine which may be used to project silent, optical sound and magnetic sound film as well as to record magnetic sound. It may also be used as a public address system.

Pipe Organ

The Wicks Organ Company of Highland, Illinois, builds this compact "Pipe Organ"—reasonably priced and highly effective for chapel, small church, residence, etc. Illustrated on the next page is the "all electric" console, and the exterior and interior of the organ itself. Note the compact arrangement of pedal and solo pipes, all of which are under complete expression. The finest tone shadings can be achieved to the complete satisfaction of the organ-artist.

The console uses only floor space of approximately 4 feet 10 inches square, and the case, which may be placed apart from the console, is only 3½ feet deep, less than 6 feet wide, and 7½ feet high.

Tonal composition of this compact instrument is the same as found in the large

FOR MORE INFORMATION . . .

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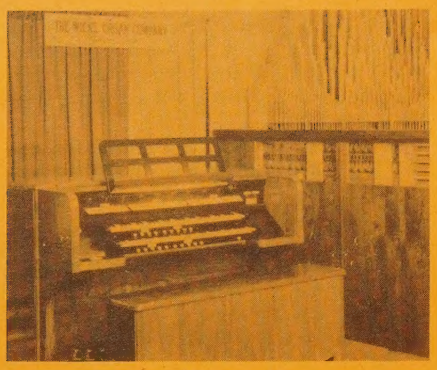


For further information on the pipe organ, check item C105-B below.

church and cathedral-type organs built by Wicks.

This authentic "pipe-tone" organ, with Wicks Direct Electric Action, makes available to those organizations or individuals the opportunity to own a "real" pipe organ at a price to fit the budget. Check here for additional information on this Fuga de Luxe model organ manufactured by Wicks Organ Company, Highland, Illinois.

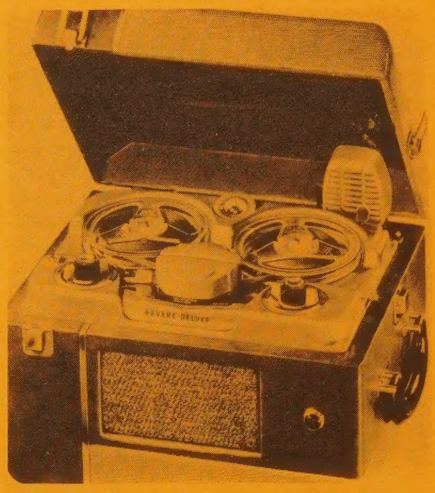
Lightweight Tape Recorder

Revere Camera Company has just introduced an ultra-lightweight deluxe long-play tape recorder. Developed after years of electronic research, the new recorder is truly a brilliant engineering triumph.

The compact design of the recorder makes it the lightest weight and most portable of any automatic long-play recorder. Choir directors and musicians will appreciate the superb tonal quality of this machine.

The Revere recorder is extra-economical, as it records two full hours of voice or music on a 5-inch reel—using only one-half the ordinary amount of tape.

All of Revere's regular operating advantages are incorporated in this new DeLuxe model—simplified controls, powerful constant speed motor, fast forward and rewind speeds, quick starting and stopping.



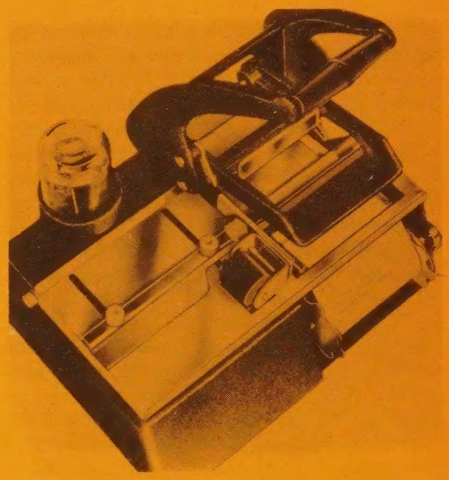
For further information on the tape recorder, check item C105-C below.

Addressing Machine

The Model 40 Master Addresser manufactured by the Master Addresser Company of Minneapolis, is a low cost addressing unit which requires neither plates, stencils, ribbon nor ink. Instead, this machine prints from carbon impressions typed on a long strip of paper tape. Addresses are transferred to envelopes, folders, statements, etc. by the hecto spirit process.

The user prepares the master tape in his own office, using a standard office typewriter. The tape can be filed and re-used many times over a period of years.

The Model 40 has a variable margin guide to accommodate almost any size envelope or other mailing piece, and has metered fluid control to suit the application to the paper being used. In operation, the tape moves automatically to position each successive addresses for printing. Envelopes can be imprinted as fast as they can be inserted into the machine. Average production speed is 1,000 to 1,200 envelopes per hour, using 6¾ envelopes.



For further information on addressing machine, check item C105-D below.

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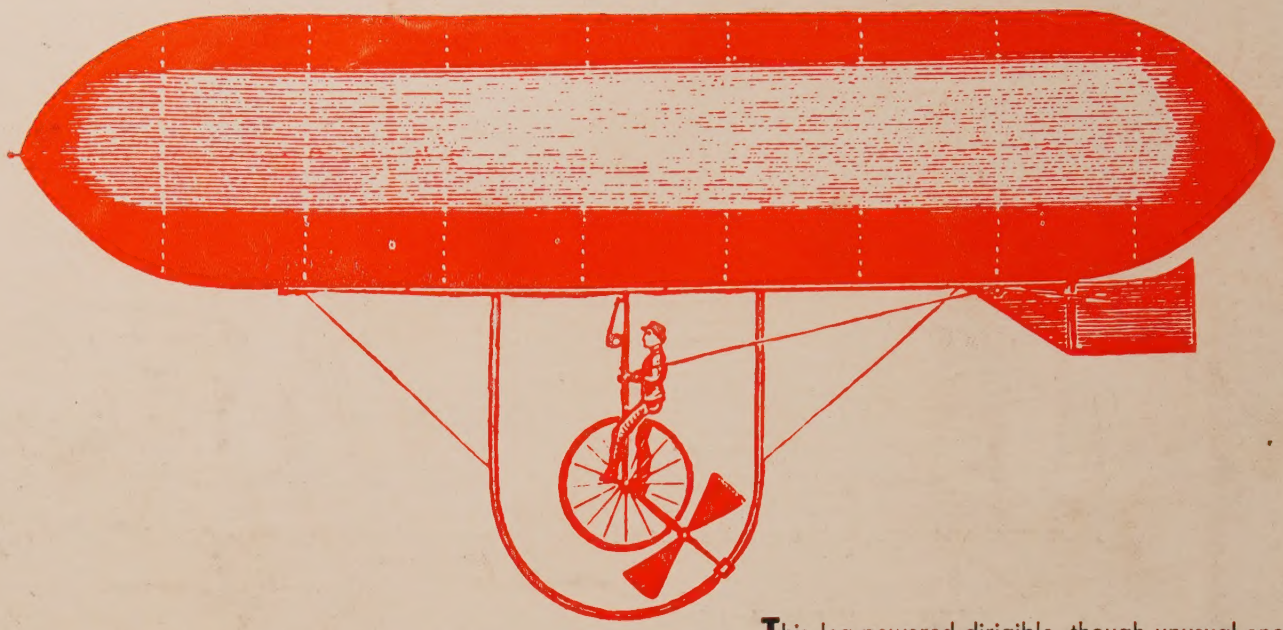

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